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MISSIONARY YEAR BOOK

1929

EIGHTY THIRD ANNUAL REPORT

BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH

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MISSIONARY YEARBOOK

Of the Methodist Episcopal Church, South

1929

CONTAINING THE EIGHTY-THIRD
ANNUAL REPORT OF THE
BOARD OF MISSIONS

EDITED BY
ELMER T. CLARK
ASSISTED BY
MARY OWEN KELLEY

BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
W. G. CRAM, GENERAL SECRETARY
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This volume is dedicated to the memory of

Miss Althea Jones

late Superintendent of Children's Work of the Board of Missions of the Methodist Episcopal Church, South, who served her generation well in an important Christian capacity and died in the line of duty.

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INTRODUCTION

THIS Missionary Yearbook contains complete information about every phase of the missionary work of the Methodist Episcopal Church, South. Somewhere in its pages will be found the answer to every question which is likely to arise in the mind of any person. It is presented to the Church in the earnest hope that this information will become the common property of all the people. The Board of Missions therefore earnestly urges all those into whose hands this volume shall come to make it the object of careful and prolonged study.

In the first section of the book will be found the official records of the Board of Missions. These records contain the Annual Reports of all the Secretaries and Treasurers, the official Minutes of the last meeting of the Board, showing every action taken, a complete financial statement including the appropriations for the year 1930, and a missionary directory giving the name of every Home and Foreign missionary employed by the Board and the other missionary leaders of the Church.

Section II is devoted to our Foreign fields. It contains an article about our work in each land, together with the statistics and appointments of each Mission. A study of this section will give the students full information concerning our foreign work.

The third section is devoted to our Home fields. Herein will be found an article covering each phase of the Home missionary work promoted by the General Board of Missions, together with statistics and appointments. This section will answer every question concerning the work carried on by the Board in the missionary areas of the United States.

It is hoped that congregations everywhere will use this volume as a study book, organizing classes and systematically presenting to the people this vast store of information which can be obtained from no other source. Several of our largest Churches thus used the 1928 Yearbook with gratifying results.

ELMER T. CLARK, *Editor*

PART I

OFFICIAL RECORDS

REPORTS OF SECRETARIES

REPORT OF THE GENERAL SECRETARY

W. G. CRAM

Your secretaries can report to this, the 83rd Annual Session of the Board of Missions, a year of normal progress in the development and constructive features of all your missionary work.

A report covering the missionary activities of our Church should deal first with matters administrative and consequent results obtained in the field of operation; second, with the missionary spirit in the Church and, third, with our financial transactions, including receipts, disbursements, investments and appeals.

Administrative and Field Results

First, from the administrative side of our missionary work, we have been largely occupied with replacements and readjustments. In the General Section of the Board's work we began in 1928 and will continue in 1929 to fill up the gaps in the missionary ranks of our several fields. Last year we sent 16 new missionaries and this year, with your approval, about 17 new missionaries will go either to fill the places of some who have retired or to open some new phase of work demanded by the forward movements of the day.

Since the last Board meeting, by the order of the Executive Committee, Miss Case and Dr. Goddard, Foreign Secretaries, visited our Africa Mission in the Congo-Belge. By conference and counsel the visit of the Secretaries heartened our missionaries who are located in the most distant and isolated portion of the Congo-Belge.

In China, the Central Council which was authorized at your last session, has been organized and has entered upon its work with intelligent foresight, and is handling mission matters with good judgment and ability.

Economic conditions continue to embarrass our work in Korea. The people are poor. Flood and famine are fre-

quent marauders. Our missionaries and Korean Christians are urging us to send missionaries—men and women—who can help them is solving practical and economical problems. We are trying to supply this need.

One of the main items of readjustment in Korea has been the sale of the Textile Industrial Institute which was connected with the Songdo Higher Common School. Bishop Ainsworth made the sale to a Korean company, which is composed largely of Christians, for the sum of 108,000 yen. This was a happy termination of a most difficult and embarrassing situation. All of this money went to pay debts. We are still obligated to pay about $25,000 of additional indebtedness, all of which was created by the former management of the Textile Industrial Institute without the knowledge of the missionaries or the consent of the Board.

In Japan the new Kwansei Gakuin is about ready for occupancy. Having sold the old property for 3,200,000 yen ($1,600,000), the Joint Board of Control, representing the Board of Foreign Missions of the United Church of Canada and our Board, approved the plan of the Board of Trustees of Kwansei Gakuin to purchase a new site between the cities of Kobe and Osaka, consisting of 90 acres and to erect buildings adequate for a Christian university. These plans have matured rapidly. From the sale price of the old property, 1,000,000 yen has been set aside for endowment, and 2,200,000 yen for land, buildings and equipment. This school, destined to be one of the great Christian universities of the Far East, from its material side, has grown out of an original investment of $25,000.

In company with Bishop Candler, Bishop in charge, your General Secretary visited the Cuba Mission in February. Our Mission occupies most of the strategic points in this beautiful Island. From Pinar del Rio in the West to Santiago in the East, we are strongly entrenched, being the only mission occupying the whole of the Island.

This mission has not been over institutionalized. Emphasis has been placed on the building of churches and preaching and teaching the Word. Our property is worth at least $1,000,000, and its purchase in every instance has

proven the wisdom and foresight of our Bishop in charge and the missionaries.

At the recent sessions of the Cuba Conference, Bishop Candler provided for the establishment of a theological department to be conducted at Candler College. This is a forward step, for trained and consecrated preachers are very much needed. The opportunities for evangelization in Cuba are abundant. The past year witnessed the largest number of new members received since the opening of the Mission. We should certainly plan to take larger advantage of the evangelistic opportunities furnished in this Island where we are so cordially received.

In Mexico the revolution has been carried on mainly in our territory. Our Publishing Plant at Chihuahua suffered the loss of funds deposited in banks which were looted by rebel forces.

Our hospitals took on new activity in caring for the wounded. One of the outstanding pieces of work in Mexico in the school at Piedras Negras, conducted by Mrs. Vargas. Previously at Piedras Negras we had two missionaries, and an appropriation of $1,800. Now, Mrs. Vargas, with help from missionaries, conducts a school of 287 students, which is entirely self-supporting. She has received the highest praise as to the character of her work from the Educational Department of the Mexican Government. This is a partial demonstration of the plan inaugurated by Bishop Beauchamp in Mexico in developing native resources and talents in the promotion of our mission to the Mexicans. It has worked admirably in this case.

In Brazil, our three Conferences have made substantial progress during the year. In all three Conferences a decided increase of membership was recorded. Brazil is one of our greatest fields. The work of Methodism in this Republic has been assigned to our Church. Brazil has a population of 40 million people. The Brazilian Republic is composed of twenty vast states, and our Board should plan to have a mission station in the capital city of each state. We now occupy only four states. A complete study or survey of the missionary possibilities of Brazil should be made,

after which a plan of constructive advance should be outlined. Then we should proceed to carry out this plan until every strategic center is occupied.

In our field of operation in the United States, or the Home Department, several items of note should be called to your attention. A beautiful new dormitory costing approximately $60,000, the gift of Mr. and Mrs. McFarland, was erected at Wesleyan Institute for Mexicans in San Antonio.

In the Texas Mexican Mission and in the Western Mexican Mission, revivals of great power and spiritual manifestation have broken out in many centers in these missions.

An indebtedness of nearly $50,000, which stood against the Berkeley Church in Berkeley, California, which is the property of the Board, was cancelled by the individual holding the note; thus making this valuable property of the Board free of debt. This item of $50,000, plus the item of $60,000 for the dormitory at Wesleyan Institute in San Antonio, is a contribution of $110,000 to the offerings to missions during the present year which is not recorded on the books of our Treasurer. This is because these funds did not come through his hands and, therefore, could not be tabulated as receipts of the Board. Yet in every sense of the word this contribution of $110,000 is an addition to the receipts of the Board for the year 1928.

While the Home Department does not accept the responsibility for the general spiritual state of the Church, although it is charged with the promotion of evangelism everywhere, we are deeply chagrined that only 12,000 increase in church members is reported by Church statisticians for our Church during 1928. We urge our pastors and people to cooperate with the Home Department in the use of the General Evangelists of the Church, who are approved by the Board as accredited evangelists. Certainly a great body of Methodists, over 2,700,000 strong, should report an increase in advance of 12,000 for the whole Church. We need less mechanics and more dynamics in our efforts at evangelization. No method of education or efforts at psychological approach can be substituted for the opera-

tion of the Spirit of God. Our pulpits need to ring out clear and strong on some of the subjects preached on by Wesley, such as: sin, salvation, faith, repentance, conviction for sin, conversion, regeneration, witness of the Spirit, the general judgment, immortality, the Resurrection of the dead. We need a revival of preaching that will stir the conscience and souls of men.

THE MISSIONARY SPIRIT OF THE CHURCH

Second, I desire to report on the missionary spirit of the Church. The missionary spirit of the Church needs cultivation. Information concerning the progress and triumphs of the Church must be gotten to the people. Nor can we depend on any given method to accomplish this result.

Missionary education cannot be completely standardized. The education of the Church in missions must be under the direction and control of the General Conference agency that promotes, administers and directs the missionary enterprise of the Church. Missionary agencies must direct the missionary education of the Church.

The International Missionary Conference held at Memphis was a decided success and gave every indication that our people are interested in world-wide missions. The lethargy which seemed prevalent a year ago is breaking away. The present may be described as a period of re-discovering the motive of Christian missions. "The Message to the world is and must always remain the Gospel of Christ. Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

The fine manner in which the Church responded to the cultivation period during January and February indicates that our Church is missionary at heart. Over 115,000 copies of the "Methodist Evangel," by Dr. Goddard, were sold. Quite enthusiastically was the book studied throughout the whole Church. No book of recent times has dealt with so important a subject with such vigor and directness and with such appeal as that of the "Methodist Evangel." Its study has stirred the heart of the Church mightily.

FINANCIAL SITUATION

While we are engrossed with administration and the cultivation of the missionary spirit, we also are always busily engaged in financing the missionary business.

The year 1928 did not measure up to 1927 in missionary giving. We would be greatly alarmed if this falling off were confined to missions alone. Throughout the whole country in every phase of charitable giving there was a decrease. Many people turned deaf ears to appeals for flood and tornado relief. Even China famine, to which our country had given millions in previous years, could not stir the liberality of the people. Indeed during the year 1928 giving to all benevolent enterprises was at a low ebb. While this condition prevailed, our approved budget for 1928 was not affected. The excellent offering during the Jubilee week of prayer gave a substantial gain of nearly $50,000 from the Missionary Societies. We met all our obligations and came to the end of our fiscal year with a substantial credit. We were compelled, however, to confine our operations to merely holding the line, not being able to make necessary advances in any of our needy fields.

For the year 1928 in all deparments of the Board we received $2,696,118.35. Of this sum $1,423,475.35 were receipts in the General Section and $1,272,643.00 from the Woman's Missionary Societies. Of this grand total, $2,585,466.48 was disbursed. This does not provide for any great advance either in Woman's Work or in the General Work of the Board. Missionary Societies must be stimulated to greater giving, as also must the Church at large, if we are to make any substantial gains or advances on our various mission fronts.

MAINTENANCE CAMPAIGN

We are greatly encouraged that the Missionary Maintenance Fund resulting from the campaign put on for this purpose in January and February of this year bids fair to show a substantial increase of from 10% to 15% in advance of that of last year. As of May 6th we have received a total of $327,781.00. Many churches have enthusiastically en-

tered into the development of this free-will offering, especially the larger churches of the connection, in many instances going far beyond what would be their normal share of this fund. Notable mention should be made of the following churches: St. Luke Church, Oklahoma City, Dr. Forney Hutchinson, Pastor, $10,30; Centenary West End Church, Winston Salem, Dr. C. C. Weaver, Pastor, $10,500; Wesley Memorial Church, High Point, North Carolina, Dr. J. W. Moore, Pastor, $10,050; Central Church, Asheville, N. C., Dr. H. B. Trimble, Pastor, $5,600; First Church, Birmingham, Dr. Arthur J. Moore, Pastor, $5,000; Druid Hills Church, Atlanta, Dr. R. L. Russell, Pastor, $4,700; Memorial Church, Lynchburg, Virginia, Dr. W. A. Wright, Pastor, $4,700; First Church, Charlotte, N. C., Dr. W. W. Peele, Pastor, $4,470. Many other churches have also shown a spirit to do large things for the missionary program of the Church.

I am greatly encouraged that during this quadrennium the appeal for a free-will offering has netted the Board of Missions an aggregate of $2,100,000 new money. All this without disturbing in any way the proportion received from Conference collections throughout the Church. A comparison of receipts on assessments for the past quadrennium with receipts for assessments this quadrennium will amply prove this statement. Where the Missionary Maintenance in an annual conference has been put on and followed with enthusiasm, all the other claims in that conference have come up with good percentages in payment. This plan is democratic, allows a degree of flexibility that a rigid assessment plan would not, and furnishes an opportunity for the large and wealthy churches to make liberal offerings to the cause of missions. We sincerely trust that this wide-open door which gives the Board of Missions access to the liberality of the people and gives each individual in the Church the right to say how much he will give to this great cause will be continued, and we earnestly crave the support and cordial approval of the officials of our Church in this successful program, which is being more and more accepted by the Church.

I desire to report that the records kept by the financial officers, your Treasurers, in both the General and Woman's Section, are in excellent condition. The Auditor has not only reported this but all others who have examined these records assert that they are properly kept and the funds are carefully safe-guarded.

The Investments Committee, composed of the Treasurers, the General Secretary, Mr. P. D. Maddin, and Mr. J. J. Gray, have given careful consideration to the investments that have been made for the Board during the year. They have scrutinized with great care the details pertaining to these investments.

Finally, we are happy to report that your Board, the great agency of the Church for extending the Kingdom beyond its present established borders, is prepared to move forward on all fronts, to send out men and women to meet urgent situations in all our fields and to build strongly and firmly the Christian enterprise. We await the liberality of the Church in helping us answer the Macedonian call that constrains us on every side.

REPORT OF THE ASSISTANT SECRETARY

ELMER T. CLARK

The work of the Assistant Secretary deals mainly with the production of literature and the promotion of standardized missionary education. In this field many agencies are utilized, the outstanding of which may be briefly mentioned.

Enlarged Plan of Missionary Education

On September 1, 1928, we inaugurated our standardized plan of missionary education under the above title. Since that time extension schools have been conducted at Nashville, Birmingham, Muskogee, Washington, Raleigh, and Woodstock, Va. In these schools 184 credits were issued. The instructors were the best available, chosen for the most part from the faculties of our Universities, and the work done was of an excellent character.

In our Correspondence School 81 students have been enrolled and 35 credit courses have been completed. Including work previously done in our standard schools and accepted under the new plan, we have on our register 2,968 credits applicable to our diplomas. In this field we have proceeded quite carefully, but the quality of the work done has been unusually good.

This new plan has been quite highly commended by other boards and interdenominational agencies dealing with missionary education. The Missionary Education Movement, of New York, has made itself a clearing house for the development of our plan or others based thereon among the denominations.

January-February Mission Study Book

In 1928 we sold 133,000 copies of our book, "New Tasks For New Times," by Dr. J. W. Perry. Of these 24,620 copies were returned. The entire expense of publication, distribution and collection of accounts was $19,129; the cash income from sales was $22,272.81, giving us a profit of

$3,143.81. We were unable to collect 700 accounts involving $2,855.90.

Our study book for 1929 is "The Methodist Evangel," by Dr. O. E. Goddard. We have sold 122,100 copies. The cost of publication and shipment was $18,526.40. On the first of May we had collected $14,001.15; at that time there were 2,560 unpaid accounts totalling $14,143. Much of this will be collected and the book will show a good profit.

It is felt that the sale of more than a hundred thousand books on missions each year is a notable achievement in itself. Such a distribution of literature must certainly do much to stimulate the missionary spirit of the people. Two problems remain: Securing greater efficiency in the actual study of these books, and securing payment therefor from all the pastors.

BOOK SERVICE

With the profits from our annual mission study books we have inaugurated a Book Service, through which books on missions and allied subjects are loaned to pastors. This has proven very popular, so much so that laymen and women in large numbers have asked for service. We now have 22 libraries with 51 volumes; we have 20 sets of each library, a total of 440 libraries with 1,020 books.

Since September 1, 1928, we have loaned 1,161 libraries, of which 992 had been returned on May 1, 1929. There is always a waiting list of orders for libraries being used.

CAMPAIGN LITERATURE

During the January-February Missionary Cultivation Movement this year, we distributed the following campaign literature, especially prepared for the purpose: 1,000,000 six-page folders, "Our Work Around The World"; 250,000 thirty-two page pamphlets, "Financing The World Crusade"; 35,000 display cards in color; 10,000 sixty-four page books for pastors, "Missionary Munitions". This was in addition to our pledge cards (1,250,000) and similar items. This literature was well received and was used in practically all the Charges.

"THE MISSIONARY IMPERATIVE"

The addresses delivered at the general sessions of the International Missionary Conference, held at Memphis in January, have been edited and published. In the distribution of this valuable volume, we are cooperating with our Publishing House. It has hoped that many thousand copies may be placed in the homes of our preachers and people.

CHURCH BULLETIN

We publish a small bulletin for the use of Churches, two pages carrying missionary material and two pages being in blank, for local use. At the present time 85 pastors are using 12,000 copies of this bulletin monthly. Since January, 1928, the expense has been $1,409.81, while the accounts collected to date total $1,019.33.

MISSIONARY YEAR BOOK

We are endeavoring to transform the annual report of the Board of Missions into a Missionary Year Book, which will give full information concerning the missions of the Church in attractive and usable form. We have been gratified at the reception accorded the volume. It is sent to pastors, missionaries, and others, and last year we received more than 600 requests for the book from laymen and women. Some pastors have used the Year Book in study classes and we have based one of our standard courses on it.

THE CHURCH PRESS

As usual, we must record our gratitude to the editors of the Church for their never-failing interest in missions and their support of our work. We send news notes and stories to all the conference organs from time to time, and the general organ places a department, "Extension of the Kingdom," at our disposal.

During January and February we published six one-half page advertisements in each Conference organ. We carry a page advertisement in the Christian Advocate (Nashville) throughout the year.

The assistant secretary has recently been asked to promote the advertisting section of the Missionary Voice. We

have succeeded during the past two months in securing some increase in the volume of advertising carried in our own periodical.

SECULAR PRESS

Our publicity work in the daily press is carried on in co-operation with the Secular Press Bureau, of which Mrs. C. W. Turpin is manager. It has served effectively the missionary interests of Southern Methodism through contacts with 300 daily newspapers, the Associated Press, and other news agencies. In handling the publicity in advance and during the International Missionary Conference at Memphis and the Woman's Missionary Council at Washington, D. C., an exceptionally good piece of work was done. The Secular Press Bureau is a worthwhile project and through the interdenominational character of the organization is able to keep the causes of Southern Methodism before the public in a way calculated to spread information and increase interest in the work of the Church. Through this agency during the past year more than 2,000 news stories and press dispatches were printed in newspapers in Southern Methodist territory. More than 100,000 column inches of space was secured and interesting pictorial subjects were presented through various rotogravure sections.

FOREIGN DEPARTMENT—GENERAL WORK

O. E. GODDARD, *Secretary.*

The foreign missionary enterprise has assumed vast proportions. It is now one of the big businesses of modern times. Foreign missions might be called one of the biggest, best and most successful of modern enterprises. There is a vast army of about one hundred thousand persons engaged in this work. The annual contributions approximate one hundred million dollars. Various boards have permanent holdings in foreign countries aggregating several hundred millions of dollars—hospitals, schools, churches, social centers, homes for workers and other permanent holdings. When a business assumes such gigantic proportions as this, it ceases to be a side issue or a thing to be sneered at. That it is the most unselfish, the most benevolent, and most altruistic need not be argued. It goes without saying that all this is true. That it is the most successful of all modern businesses is not so obvious and will not be so readily accepted as a fact. Nevertheless it is the most successful of all the great businesses of modern times. Its dividends in proportion to investments surpass those of all other corporations. The foreign missionary corporation declares two kinds of dividends: Commensurable and incommensurable. The first can be put in statistical columns. The latter cannot be put in statistical columns. It would not be difficult to show that the dividends in the way of measurable results are great. This has been done and the results are gratifying. But the incommensurable dividends are none the less effective. Indeed they are perhaps more potential and constructive than the commensurable. These incommensurable dividends are the creation of Atmosphere, Attitudes and Ideals.

What this great army of altruistic workers have done along these lines no man can measure. A great magazine in estimating the happenings of 1928 said the two outstanding events of 1928 were the Jerusalem Conference and the signing of the Kellogg Peace Pact. The Jerusalem Confer-

ence registered the fact that Protestant Christianity had gotten together in a cooperative way for the conversion of the world. Denominational strife and competition are to be no more. Protestantism is to so coordinate its resources that it can deliver itself on the world, the flesh and the devil with one solid impact. It was the dawn of a great day when Angelicans and non-conformists and Protestants from all countries, regardless of color or nationality, could sit together in conference for ten days as to how to bring Christ to all the nations and then on Easter morning all kneel at the same altar and take the sacrament of the Lord's supper regardless of denominational or color lines. What has made this possible? Not synods and conventions and conferences with their resolutions of fraternity. No, this is a reflex influence of foreign missions. Foreign missionaries when they face the needs of Christless millions, lose sight of the little denominational differences and think of the one supreme need, the risen Christ. This broadens their minds and they in turn broaden the minds of the church at home. This has been and is the mightiest factor in bringing the different denominations into closer and more cordial relationship. Protestantism faces the brightest period in its history because the different denominations are learning how to cooperate instead of competing. Foreign missionary work created the atmosphere, the attitudes and the ideals that make it now possible for churches to coordinate their resources for the conversion of the world.

Likewise the Kellog Peace Pact was made possible by the atmosphere, the attitudes and the ideals created by this army of Christian soldiers going into all the world with the message of peace—peace on earth and good will toward men. Traders, leaders of commerce, diplomats and congresses may have done—and did do—much toward bringing about this significant compact of peace, but the missionaries have done more than all others combined in creating the atmosphere, the attitudes and ideals that made the peace pact possible. Their gospel of brotherhood, of confidence, of love have brought the nations together in a sufficiently friendly way that they are now willing to enter into a most solemn com-

pact that war shall be no more. This is the most significant fact that has transpired in diplomatic affairs since diplomacy was born. Foreign missions made it possible. Petty politicians, diminutive demagogues and Lilliputian statesmen may ridicule it, but they have not yet comprehended the significance of the movement nor discovered the tremendous moral earnestness in the air against war. This opposition to war will increase with the passing of the years, for this army of peace-makers, the missionaries, will increase as the days go by.

If the unification of Protestantism and the abolition of war are real values, then this foreign missionary investment, aside from what can be put into statistical tables, is turning out real dividends. Foreign missions is certainly the most successful of all the great modern businesses.

The Methodist Episcopal Church, South, is sharing in this superb and gigantic enterprise. We are partners in this work in the Orient, in Latin America, in Europe and in Africa. When we see what God has wrought through our branch of the Church, we thank God and take courage. Our ministry of teaching, preaching and healing in China goes steadily on, despite the fluctuations incident to making a new government. The National Japanese Methodist Church is a fine type of Methodism and all that we do channels into that great church. Korea is ablaze with revival power and the truth is marching on. We are well entrenched in Cuba and the future is resplendent with immense possibilities for our work. Brazil, our brightest hope and largest opportunity, liberated from a medieval ecclesiasticism, and open minded, is rapidly becoming a Protestant country. Mexico, our nearest neighbor, is in the throes of another rebellion, but our work is going on. The sentiment of our country and our own government have shown proper sympathy with the government of Mexico in suppressing this unfortunate rebellion. All right-thinking people should support the Mexican government in its efforts to establish a stabilized form of democracy. Our adviser, Mr. Andres Osuna, has kept us advised as to our work in the midst of this rebellion.

The Orient in general has its problems and each of our three fields in the Orient has its problems in particular. Latin America also as a whole has its problems and each field therein has its problems in particular. Likewise, Europe as a whole has its problems as has each of our three fields there. Africa, our most fascinating field and our most urgent situation, calls to us like an "infant crying in the night and with no language but a cry."

THREE FUNDAMENTAL NEEDS

Without mentioning the particular needs of each field, there are three fundamental needs that apply to all our mission fields to which serious attention is called. First—Bible Schools to train native preachers. In all our fields we are investing considerably in education. Ministerial education, the most important of all, has not had due consideration in this program. The perpetuity of our work in all fields depends upon training a native ministry. This, well done, guarantees permanent constructive work. A failure to do this means that we go crippling along greatly handicapped. The secretary would insist that in Europe, in Mexico, in Cuba, in China and in Africa, much more attention be given to the training of native preachers.

Second—A better program of religious education in the local church. The church at home has made immense strides in religious education within the last ten years. Somehow we have not increased correspondingly in efficiency in this line in our foreign fields. Cuba is doing best of all. Mexico now has a full-time man promoting religious education in the local church. We ought to have an expert giving all his time to this kind of work for the following fields: Europe, Brazil, China and Korea. The Board of Missions and the Sunday School Board should plan to convey to these fields abroad what we now know at home. It is needed there even more than here. Perhaps the need for this kind of work is not so thoroughly "sold" to some missionaries and some presiding Bishops as it should be. The Foreign Secretary is convinced that this is a matter of supreme importance.

Third—The International Revival. The plans have been given to all the fields and an auspicious beginning has been made. It was never in the mind of the Secretary that this shouldl be just for one year—just a spasmodic spurt, and then a lapse into former inactivity. It is his desire, plan and prayer that this might be the beginning of a great spiritual awakening that would revitalize our whole work in all the fields. The missionaries, the national preachers and the lay members, need a new in-filling that shall impel, propel and compel them to redouble their efforts for the conversion of the world. Reports from different fields give hope that we are headed in that direction. A revitalized church at home would help immensely to revitalize the work abroad.

The Secretary would urge the Board to keep prominently before the secretaries and the Bishops, as well as the workers abroad, these three great needs—Bible Training for native preachers, an up-to-date program of religious education in the local church, and a perennial international revival.

FOREIGN DEPARTMENT, WOMAN'S WORK

ESTHER CASE, *Secretary*

The Executive Committee of the Board of Missions at its July meeting authorized the Foreign Secretaries to attend the Congo Jubilee and West Africa Conference, West Leopoldville, Kinshasha Congo Belge, in September, 1928, and to visit the African field. On July 21 I sailed from New York. It was necessary to stop in Belgium on the way to Africa, and this afforded opportunity to visit the work in Poland.

When the missionaries who were transferred from the Russian-Siberia Mission in Manchuria to the work for White Russians arrived in Poland, they found that these people are Ruthenians, and not really Russians. Nine millions of them are still in Russia and three millions are in Poland, as the result of re-distribution of territory following the World War. These "White Russians" have preserved their language and traditions in spite of the fact that for centuries they have been dominated in turn by Russia, Germany, Lithuania, and Poland. They are under the suspicion of the Polish authorities and many of them have been imprisoned as political agitators or suspects. They have been so sorely oppressed that they question everybody's motives, therefore, our workers have had a hard time to gain their confidence and establish work among them. The missionaries must acquire the language of White Russia without the aid of literature or grammar and they are under the necessity of learning the Polish language, also. They have succeeded in obtaining permission for residence in Poland for only a month at a time, and must spend time and effort to secure renewals of this permission. They are conducting *internats*, or hostels, for White Russian girls who attend the gymnasiums in Wilno and Radoskowicze and teach Bible classes to the girls. They plan to open a third dormitory in Kleck. Because the railroad station at Radoskowicze is located across the Soviet border and our workers have not been able to secure permission to cross into Russia, it is necessary for

them to leave the train and complete the remaining ten miles of the journey, in summer, in a Russian farm wagon, minus springs and, in winter, in a sleigh. The return trip usually must be made at night in order to catch a midnight train to Wilno. Notwithstanding these conditions, the missionaries are working with courage at their difficult task.

IN AFRICA

The visit to Africa required forty days and nights of travel on ocean steamers, fifteen on river steamboats, and eighteen on trains; and seven days in automobiles, and three in hammocks carried on the shoulders of natives. The homeward trip was made through South Africa, sailing from Capetown.

The Congo Jubilee and West Africa Conference was participated in by representatives of sixteen boards of missions, with one hundred and eighty delegates in attendance, the majority of whom were from the Congo. It afforded excellent preparation for the secretarial visit to Africa, since the work as it has been developed a period of fifty years was reported, and policies for the work in the future were discussed.

Next in importance to the Conference at Leopoldville, as preparation for the visit to our Mission, was the opportunity to see the work of other boards. Short visits were made to mission stations of the Swedish Mission, the British Baptists, the Disciples of Christ, and the American Baptists situated on the Congo River, where the steamboats stopped for fuel. A night was spent in Lusambo as guests of the Westcott Brothers' Mission, which serves as our agent in receiving and forwarding mail, cable messages, and freight. Five days were spent with the Southern Presbyterian missionaries at Mutoto, and twenty-four hours at Lubondai. Everywhere, the missionaries of other boards received us as though we belonged to the family, and placed at our disposal all of their time and information.

Time was given at each of three stations in our Mission to observe all the lines of work and confer with all the missionaries, singly and in groups. All the missionaries at-

tended the Mission Meeting, which was held in Wembo Nyama. The rapid development of railroads and highways by the Belgian Government has brought our Mission into closer touch with the outside world and has reduced the handicap of isolation which was the situation a few years ago. All the missionaries seem to be happy and enthusiastic about their work. Their contacts with the Belgian officials are friendly and are more frequent than formerly. These contacts, and the requirements that French shall be taught in schools above primary grade, make it necessary for missionaries to the Congo to learn the French language as well as the Otetela.

The Woman's Work is in the educational and medical departments, and the missionaries engaged in these lines of service find many opportunities for evangelistic work. It would be impossible to exaggerate the importance of training African girls and women. It was conceded by all who spoke on the subject at the conference in Leopoldville that this is the most difficult and most neglected part of our task in the Congo. It is difficult to uplift the women, because of polygamy, the custom of child marriage, and other tribal customs which cause them to be virtually the slaves of men; but the greatest handicap has been our inability to furnish a sufficient number of missionaries who could give full time to the work. The women are degraded in customs and morals, and are so deficient in mentality that it is difficult to teach them. Many of them are faithful attendants at school, but few of the grown women learn to read intelligently. It is encouraging to find that the young girls can be taught. Boys and girls are bright and capable of learning, but it is necessary to begin with the girls at an early age before they have come under the debasing effects of the tribal life. Missionary societies have been organized at two of the stations.

At each station, hundreds of patients receive treatment in the hospitals and dispensaries. One hundred and fifty lepers are cared for in the leper colony. The two doctors and two nurses now on the field are overworked and it is imperative that more medical missionaries be sent to this field.

There is great need to strengthen the evangelistic work by placing a native evangelistic teacher in charge of a school and congregation in each village in our territory, but we shall have to carry on a more intensive training of teachers and preachers before such workers will be available.

The economic development of the country is disrupting families and breaking down the old tribal form of government. In order to provide labor for the building and upkeep of roads, and sometimes in order to get the people away from the tsetse flies which abound near the water, the location of many villages has been changed, the people being transported to new places, where they must re-establish homes under new conditions. Native chiefs are required to furnish to the government a definite amount of labor in the month or year. Frequently the men thus assigned are sent to distant parts of the country where they come in contact with new customs and the white man's vices. These conditions contribute to the material development of the country, but they are causing disintegration in other respects. This situation challenges us to evangelize the people for whom we are responsible before they become completely dazed or demoralized by the pressure of modern civilization, for which they are wholly unprepared.

LATIN AMERICA

In spite of the recent revolution in Mexico, the work of our schools, social evangelistic centers, and hospitals has been continued without interruption. Unfortunately all our stations lie within the zone of military activities, yet not a single missionary has expressed fear nor a desire to come home, although in some places they have witnessed battles at close range. Where the rebel forces have occupied cities and made forced loans from the banks, the loss has been heavy for our institutions and the missionaries have lost personally money they had deposited in the banks. Many of the patrons of the schools have left the country temporarily and this has decreased the income of the schools from tuition.

In Brazil, the work of the three teacher training schools, the three junior high schools, and the two day schools is

going forward splendidly. The Bible Women located in each of the three Conferences have done faithful work. The Bem-Te-Vi and the literature department of the missionary societies have had a successful year. New departures have been made in our work in Brazil by the appointment of a missionary to organization work in connection with the missionary societies, and of another to an orphanage project, which is to be a distinctly Brazilian enterprise, conducted in property donated by a Brazilian woman.

The three schools for girls in Cuba are having a good year with large enrollments. The school in Havana is practically self-supporting, but the other two schools report the need of increased appropriations, which we are unable to recommend. I have mentioned the need for a new building for Eliza Bowman School in Cienfuegos for so many years that our constituency must know that story by heart by this time. The Centro Christiano in Matanzas is having good success, as is also its extension work in a Korean colony.

CHINA AND JAPAN

The outstanding event of the year in China has been the organization and work of the China Central Council. Its first meeting was held in September. Through its executive and other authorized committees, it makes recommendation regarding the policies for the work. The work in all lines and institutions has made good progress under the direction of the Chinese principals and superintendents, the missionaries working in cooperation and harmony with them, with only one exception, where there was disagreement between national members of a faculty and the Chinese principal and her missionary adviser.

The reports from all the workers in Japan are fine. From the Hiroshima Girls' School come letters expressing the eagerness of the faculty and students to know the amount of the Jubilee offering to be assigned to that institution. The school has had a year of storm and stress, due to faculty difficulties in which students took sides. The trouble has been satisfactorily adjusted, I am glad to report. A twenty-year lease has been secured for the Palmore Woman's English In-

stitute, and plans have been drawn for the new buildings. The Week of Prayer Offering in 1927 will be used for one section of the three-unit building.

Our inability to provide for vocational training in our work in Korea is almost heartbreaking, in view of the poverty and inhibition against which the people are struggling. Reports from the field show that our schools and social evangelistic centers are rendering a great service and that our evangelistic missionaries and Bible Women are faithful and full of good works.

Mr. Ryang pleads again for two missionaries for the Siberia-Korean Mission and a budget for property and buildings in Rong June. All indications point to that as a needy field with promise of yielding abundant fruit if it should become possible to expand the work in that direction.

The increasing spirit of nationalism calls for more intensive work and enlarged programs in our schools and other institutions in order to prepare native leaders. It also calls for the appointment of more missionaries to work side by side with the national Christians and help them to assume more easily and fully their responsibility for the ongoing of the Church. There is danger that the new Churches may become so absorbed in their problems of self-government and the demands of local situations that they will lose the consciousness of the heathen darkness which is pressing upon them, just as the world vision of our own people is sometimes dimmed by church building programs and other local calls. Therefore, the development of the native Church in the foreign fields is a challenge to us to become more aggressive in our attacks upon the forces of evil in the fields and to plan for a great movement into "the regions beyond," in which the older and the newer Churches should go forward together, expanding the horizon of our influence and increasing our achievements in the name of Jesus Christ our Lord.

HOME DEPARTMENT—GENERAL WORK

J. W. PERRY, *Secretary*

The year has been marked by steady progress in most of the fields occupied through the aid of the Home Department. Our new Superintendent of Industry has been diligent, and as a result of his efforts some very interesting experiments are being conducted in industrial centers, and more than one-half dozen new charges have been enterprised in some very important fields; help has been given in the way of advice and counsel in a number of other enterprises looking toward a better religious movement and also programs for the community welfare. Contacts have been established with the leaders of industry which we believe will make for a better understanding and improvement of conditions generally.

The Goodwill Industries has had the best year in its history. New enterprises have been auspiciously launched and we now have thirteen industries. During the year one thousand five hundred and thirty-six persons have been employed for thirty-one thousand four hundred and four days, receiving in wages fifty-one thousand eight hundred seventy-five dollars. By this means we are providing "not charity, but a chance." There have also been three hundred and one conversions through the agency of this branch of service.

One of the most notable achievements has been the erection of a much needed building at Wesleyan Institute, San Antonio, Texas. This was through the beneficence of Mr. and Mrs. R. M. McFarlin of San Antonio, Texas. The building, with its furnishings, has cost approximately sixty thousand dollars. It is first class in every respect and enables us to care for a larger number of Mexican boys. The work of the Institute is of high grade and our graduates are showing in the service they give the value of their training.

Folsom Academy has added to its farm some very much better farm land than it possessed before, which will add very much to the value of the training the young men are receiving in agriculture. The School has been well filled and

is rendering a most worthy ministry to a large number of Indians and the white people from the Ozarks.

The Textile Industrial Institute has had one of the best years in its history, while large numbers are registered on a waiting list who could not be admitted because of want of space. The graduates of this institution are taking places of influence and usefulness all over the textile area of the South.

Paine College has made marked progress and is now recognized as a "B" grade College. It must have other equipment before it gets the rating of an "A" grade College. It has had this year more than one hundred doing college work, but unless some means can be found to provide financial help, it is impossible for the institution to continue.

There has been a ten per cent increase in the membership of our Mexican Church and year by year we are able to make some advancement because some of the older churches have become self-supporting; thus, releasing funds with which to enter new places. This is the only means we have had of making advancement now for some years.

Our work among the Latin people in Florida is very well organized, but we have not had any considerable growth. We need very sorely for that field a better trained ministry and better equipment for our church houses.

The Oriental work has made good progress during the year. One new charge has been organized for the Koreans, which gives promise of growth.

The year has been one of the best in the far west and in the southwest, particularly in New Mexico, Arizona and Pacific Conferences. Many new places have been occupied and the church is making steady growth and rendering a ministry to this rapidly developing section of our country .

We have some very interesting experiments in the rural field. Some of our consolidated churches are soon to become self-supporting, with a fine program of service to other communities. Others are making slower progress, but still are showing the wisdom of an effort to combine country churches. It becomes more and more evident that one of the greatest needs of our rural people is a better equipped

ministry and a ministry trained for service in rural communities. Our schools are turning out now not enough trained men to meet the conditions in the larger centers which leaves a large number of our rural work to be served by supplies.

Our church at Berkeley is now out of debt, due to a noteworthy gift of Mrs. Glide of approximately $50,000 which paid off all the mortgages on the property. This church is rendering a great service in the community and among the students of the University of California.

We have not enlarged our work among soldiers and sailors but continually receive many expressions of gratitude and appreciation for this service, and by all means this work ought to be continued.

We have not had quite so many General Evangelists but they have conducted a larger number of meetings than a year ago and there are indications now that our pastors doing their own work are having somewhat better results than were achieved a year ago.

The results of the past year are such as to stimulate us to earnest prayer for an out-pouring of the Holy Spirit.

INDUSTRIAL WORK

JOHN L. FERGUSON, *Superintendent*

During the past twelve months definite progress has been made in the new Industrial Program of the Board of Missions. After a number of unavoidable delays your Superintendent has definitely opened up his new office for this work at Emory University, Georgia. Through the courtesy and generosity of President Cox and his associates an entirely satisfactory arrangement has been effected. This arrangement has two distinct advantages in that it furnishes an opportunity for cultivating an interest in the Industrial Pastorate on the part of the Theological Students of Emory University. Another real advantage is found in the accessibility of Atlanta to the great Industrial Centers of the South.

Due to other duties assigned him by the Board of Mission your Superintendent has not been able to give full time

to the Industrial Program. However, some real progress has been made along the following lines:

STUDYING THE PROBLEM

During the past eighteen months scores of Industrial Communities have been visited and valuable contacts have been made with pastors, mill operators and employees. A pronounced appreciation of the need for an Industrial Program is being shown by all who are familiar with these fields. There is every evidence of a friendly and sympathetic attitude on the part of those concerned toward this new phase of the work of the Home Department. It has been our judgment that a careful study of the entire industrial problem must first be made before we can formulate any worth while program looking toward ministering to the social, physical and spiritual needs of this ever increasing industrial army.

EDUCATION

Frequent opportunities have been offered during the past year for public addresses, conferences and sermons concerning the place of the Church in the Industrial Community. Mill officials on more than one occasion have invited your Superintendent to address officials and employees on the subject of "The Church and Its Relation to the Community." Several articles have been written by the Superintendent attempting to set forth the needs and opportunities of the new industrial areas of the South. Gradually our Church is responding to this educational program and there is being developed a pronounced recognition of the need for a constructive program on the part of our Church to the thousands of the industrial communities throughout the Southern States.

PROMOTION

A number of new churches have been organized in industrial communities during the past year as a result of the Industrial Work of the Board of Missions. The Board is assisting in placing well trained pastors in needy unchurched areas in several conferences. Provided our funds will be sufficient we plan to go into a number of new communities

during the next year and organize new churches and assist in the support of well trained pastors for these newly organized churches. Plans are under way for holding several conference-wide meetings with Industrial Pastors during the year. These meetings will be devoted to study and discussion of actual problems confronting our church and its program in Industrial areas.

SPECIAL PROJECTS

Realizing the need for finding a typical Church for the purpose of study and experimentation, the Hamp Stevens Methodist Church of Columbus, Georgia, has been selected as our Church for working out a well round program that can be used by all Industrial Churches. The needs of the community served by this Church, the spirit of sympathetic cooperation on the part of the Mill Owners of this community and the excellent pastoral leadership that this Church possesses, have been the determining factors in leading us to select this Church for our laboratory. In this church a well rounded program ministering to the social, physical and spiritual life of the people is being carried on. This program includes such features as a Day Nursery, a Clinic for babies and children, organized play ground activities, organized athletic activities for older groups, a Night School and a Circulating Library. Valuable results are being obtained from these experiments and it is hoped that some of the findings of this special effort can at a later date be passed on to other churches in industrial villages.

OUTLOOK

Our new Industrial Program calls for the closest cooperation between the various General and Conference Boards. Already plans have been formulated between the various Boards concerned for the promotion of a well rounded Church Program in conferences having large Industrial Areas.

That the need for such a Program has been recognized by our Church Leaders, Captains of Industry and Industrial employees is attested by the cordial reception that it has met.

Almost without exception those most concerned have welcomed this expansion of our program. The time is ripe for a great expansive movement of our Church that will include in its ministry the millions of people who are looking to the Church for the answer to the needs of life.

GOODWILL INDUSTRIES

G. E. HOLLEY, *Superintendent*

Among the purposes for which the Goodwill Industries exist is that of providing employment for those who have not lived such lives as to at once be taken into the confidence of those who employ men and women, but who, after making good, may be recommended as being trustworthy. Often this word from the Goodwill office has good effect. During the year a good woman worked at the Goodwill for a while because she was unable to find work elsewhere and financial conditions were becoming acute in her home. Later when she sought on the outside and was told by the employment superintendent that there was no opening just then but that her name would be taken and when they needed her she would be notified, she remembered the letter the Goodwill man had given her. When the employer read the letter he said, "Oh, you've been working over at the Goodwill, have you? Well, you come back tomorrow morning and we will put you to work."

Almost simultaneous with the conversion of many people who are living sinful lives is the necessity for a job. Even after conversion they must eat and generally they must secure lodging away from their present place of abode. It is not best for them that these necessities be provided for them without some effort on their part. If employment is found for them at once the chances are that they will "hold out." If there are no chances they will return to their former evil practices.

If this be true, as it seems to be, then it can be easily seen how the discards of our homes may be converted into character thru the jobs furnished to those in such conditions. If a job is the solution to so many individual and family problems, as all social and Church workers know it to be, is it

not almost sinful to make such disposition of our discards as will defeat in a great measure this plan of the Board of Missions of furnishing an opportunity for men and women to be employed until they have proved themselves? We are, therefore, endeavoring to make our employment department more effective in all our plants and are trying to cooperate with the Family Welfare agencies so as to assist them in placing many persons who will be on their books until a job can be found for each of them. If we are able to command larger quantities of materials with which the Goodwill is conducted, a larger number of persons can be cared for while places are being found for them elsewhere.

The plants have all been visited once or more during the year. All have done quite well in every way and some have made considerable development. Some new equipment has been secured but more is needed in every plant.

I have suggested to the boards that as far as possible provision be made for the superintendents' salaries and at least a part of the overhead so that practically all the receipts from the sale of the reconditioned materials might be paid to opportunity labor. In some of the plants this is done already.

Considerable attention has been given to the organization and reorganization of the local boards and changes have been made in them in Dallas, Fort Worth, Winston-Salem, Norfolk and Chattanooga, which will likely increase the interest in the work in these cities.

In Dallas and Birmingham the Churches with which we are working are under the pastorate of our Goodwill superintendents. If the results are what we anticipate, there is the probability of others adopting the same policy. If the Pastor-Superintendent is furnished a competent assistant who is charged with the details of the plant, this seems to be the best plan for conserving the efforts of all departments connected with the Goodwill.

We have had two changes in superintendents during the year. Rev. B. W. Kramer becomes the new superintendent of Fort Worth and Rev. D. P. Grant of the Winston-Salem

plant. We feel that both are going to make a success of the work and we welcome them to our fraternity.

As will appear we have not made phenomenal growth in our work in the South principally because we have had very little money at our disposal for promoting and providing the necessary equipment for speedy progress. However, in those plants where the promotion of Goodwill Bags or the securing of new contributors of cast-off materials, has been pushed encouraging results have invariably followed. I think our weakest point is the failure to systematically and vigorously push the promotion work into the home of every person who is able to make contributions of materials for carrying on the work. Some of the Churches and Missionary Societies have been covered very well in the promotion work but the field work has been neglected somewhat.

We are following this statement of the work for the year with a statistical report and with a comparative report for the past four years. It will thus be easily seen what the rate of progress has been in each city.

CITY	RECEIPTS			DISBURSEMENTS				
	Store Sales & Salvage	Donations	Total Receipts	Paid Opportunity Labor	Paid Staff Workers	Operating Expense	1% to Board of Missions	Total Expense
Nashville	$ 5,844.57	$ 39.77	$ 5,884.34	$ 1,550.40	$ 1,971.35	$ 2,293.34	.....	$ 5,815.09
Chattanooga	14,991.60	49.00	15,040.60	7,859.90	2,957.63	3,752.77	$ 91.91	14,662.21
Memphis	11,080.37	613.05	11,693.42	4,985.58	3,133.25	3,819.67	.....	11,938.50
Richmond	18,698.13	4,824.87	23,523.00	12,172.93	3,682.12	7,827.03	.....	23,682.08
Dallas	5,928.47	.....	5,928.47	2,089.95	2,150.00	1,614.48	59.28	5,913.71
Norfolk	5,844.58	2,495.47	8,340.05	4,154.61	2,700.00	930.03	.....	8,492.14
Fort Worth	3,622.00	289.50	3,911.50	1,230.33	1,319.57	1,182.29	14.68	3,746.87
Atlanta	7,829.58	3.00	7,832.58	2,846.55	1,428.00	3,413.70	73.62	7,761.87
Shreveport	10,245.57	.....	10,245.57	4,277.30	1,500.00	4,610.54	.....	10,387.84
Winston-Salem	7,342.44	3,042.45	10,386.89	6,560.79	1,337.12	2,306.43	.....	10,202.34
Birmingham	3,063.77	550.00	3,613.77	1,908.36	550.00	706.40	.....	2,564.76
Little Rock	3,705.60	506.00	4,211.60	2,239.22	500.00	1,350.36	.....	4,089.58
Totals	$ 98,196.68	$ 12,413.11	$ 110,611.79	$ 51,875.92	$ 23,229.04	$ 33,807.04	$ 239.49	$ 109,256.99

Service Record

CITY	Active Contributors.	Bags Collected.	Furniture Collected	No. persons Hired	Days Labor Given	Purchs. in Stores	Jobs Found For	Chapel Services Attended	Conversions.
Nashville	3,000	2,245	546	9	965	4,200	.....	2,288	.....
Chattanooga	8,475	8,275	5,055	165	6,225	28,475	30	6,500	30
Memphis	6,000	1,458	560	210	2,858	26,162	.....	6,875	127
Richmond	11,000	3,415	871	119	6,584	18,801	.....	1,628	136
Dallas	3,200	1,900	292	42	1,005	9,447	14	1,820	.....
Norfolk	2,350	1,457	945	114	2,037	11,875	107	982	.....
Fort Worth	3,000	950	115	60	845	5,134	.....	85	.....
Atlanta	11,000	4,000	700	135	1,932	14,000	25	1,500	.....
Shreveport	3,000	2,000	250	90	2,800	12,000	5	1,120	.....
Winston-Salem	3,800	2,592	399	143	4,228	16,269	3	4,429	8
Birmingham	1,500	800	190	425	975	5,800	15	400	.....
Little Rock	1,000	732	88	24	950	6,100	4	.....	.....
Totals	62,325	29,824	10,021	1,536	31,404	158,263	203	27,627	301

Comparative Report Goodwill Industries, 1925 to 1928

	1925	1926	1927	1928
Nashville, Org. Jan. '22—				
Receipts	$ 6,321.75	$ 5,027.06	$ 5,648.99	$ 5,884.34
Paid Opportunity Labor	2,649.01	1,996.95	1,440.63	1,550.40
Chattanooga, Org. Jan. '22—				
Receipts	7,680.37	13,772.59	14,818.69	15,010.60
Paid Opportunity Labor	3,287.30	6,966.34	7,370.57	7,859.90
Memphis, Org. June '23—				
Receipts	7,441.48	10,683.49	12,246.75	11,693.42
Paid Opportunity Labor	2,559.57	3,654.50	4,406.61	4,985.58
Richmond, Org. Dec. '23—				
Receipts	15,629.34	19,607.08	21,675.35	23,838.88
Paid Opportunity Labor	8,066.78	9,445.52	11,381.31	12,172.93
Dallas, Org. Feb. '24—				
Receipts	4,831.63	4,203.67	5,514.55	5,928.47
Paid Opportunity Labor	1,830.00	1,204.43	1,372.20	2,089.95
Fort Worth, Org. Feb. '25—				
Receipts	2,007.89	3,166.92	3,542.71	3,911.50
Paid Opportunity Labor	844.35	1,443.66	1,715.40	1,230.33
Norfolk, Org. June '25—				
Receipts	2.395.95	4,391.12	4,495.33	8,340.05
Paid Opportunity Labor	1,795.53	3,113.11	1,859.06	4,154.61
Atlanta, Org. June '25—				
Receipts	2,801.42	7,016.43	7,544.89	7,832.58
Paid Opportunity Labor	794.12	1,630.86	2,683.22	2,846.55
Shreveport, Org. Mar. '26—				
Receipts	.....	7,828.59	7,218.11	10,245.57
Paid Opportunity Labor	.....	3,659.93	4,189.33	4,277.30
Winston-Salem, Org. Mar. '26—				
Receipts	.....	5,064.29	6,904.07	10,386.89
Paid Opportunity Labor	.....	1,667.54	3,575.57	6,560.79
Birmingham, Org. Feb. '28—				
Receipts	.....	.....	.....	3,611.77
Paid Opportunity Labor	.....	.....	.....	1,908.36
Little Rock, Org. Jan. '28—				
Receipts	.....	.....	.....	4,211.60
Paid Opportunity Labor	.....	.....	.....	2,239.22
Total Receipts	$ 49,109.83	$ 80,761.24	$ 89,609.44	$110,895.67
Total Paid Opportunity Labor	$ 21,826.66	$ 34,782.84	$ 39,993.83	$ 51,875.92

HOME DEPARTMENT—WOMAN'S WORK

MRS. J. W. DOWNS, *Secretary*

George A. Butterick, in his introduction to the "Parables of Jesus," states: "Despite the mystic we cannot escape, except for occasional moments, from the images of sense." While love, the master motive, is known among us through its outward tokens, we are poor and fallible, and we pathetically confuse the token with the object of our love and admiration. Nevertheless, the spirit should be able to discover the divine reality behind the human or natural forms and expressions. Jesus himself was patient in his teaching and sought to reveal the real things of the spirit to our filmy sight.

I have never been more conscious of the hold of the material on our thinking and on our actions than when I have gone back over the reports I have made as your Secretary during the years in which I have served you. I have given you the number of organized Boards, city and rural, the number of schools with the faculties and students, the number of Wesley Houses with their activities, the number of Bethlehem Houses with their staffs, the number of Cooperative Homes for young business women and how these same women have availed themselves of th opportunity offered them, and so on through the entire list of our varied activities. It is so easy to visualize houses and lots and equipment and flowers and herds of Jersies and flocks of chickens and all the other things that enter into our property list.

I am glad each year some part of the report has been given to call attention to the large numbers of people who need religious training and care. In writing this report I am impressed with the thought that this lack of religious training and nurture is a terribly serious matter, much more serious than the lack of houses or playgrounds or equipment, though all of these may be used as methods in making contacts with people and in holding their interest until the message, which is so vital to the needs of the world today, may find its place in their hearts and help them to form the habits

of right relationships to the Heavenly Father and to their fellow men.

On the other hand, if these methods of contact find first place in our thinking, we confine ourselves to the bare bones of what is and should be—a living, breathing, human soul.

A certain popular woman writer, in a recent magazine article, said: "Never in the history of the big, round world has anything like America come to be. A country without cast, without serfs, peons, or slaves, without banishment or exile or whipping post, without starvation and oppression; a country where the poorest classes ride in the street cars and walk on wooden floors and have glass windows in their rooms and cook with gas, and where one out of every five persons not only ride occasionally in motor cars but actually own one." The writer comments further on the almost universal habit of wearing silk hose, of having superior foods such as meat and shop-made articles of diet. She calls attention to the difference in the clothes worn by the women a quarter of a century ago, the cut of their hair, the attitude toward health and physical strength. She says: "There is no question that we are gaining in a mental, physical, and material way. Children in the mass and taken by averages really are healthier; they have better eyes, throats and stomachs than their grandparents had; they have varied interests and are able to do many things that even their parents were not able to do in their younger days. Their first interest is not food; the second, shelter; and the third, escaping punishment. They take meals, beds, and reasonable freedom for granted, and we can thank God for it."

But, when the mental, physical, and material questions, or question, for they are almost one, are settled, then it seems to me we fail the rising generation, for there is more to life than that. Indeed, all the charts, tonsil specialists, and schools, clinics and motor cars and gas stoves and moneys in the world will avail us nothing if we cannot put into the souls of our children something that transcends all of these—the secret, the alchemic power that gives them their true and proportionate value.

During the World War I believe most of us learned to love our country more than we had ever done before, and I am sure I voice the feeling of every one of you when I say: "I love the South, the lumber camps down in Louisiana, the bayou country, the low, wet country over toward Florida, Georgia with its hills and peach blooms and watermelons. Yes, even sun and sweat, the mules in the sandy roads, especially the big roads in the evening, and all of the life untouched as yet by the industrialism that is surely coming to the South." Just so I love Alabama with her mighty Gulf Coast and moss-covered trees; Kentucky with her blue grass and hills; and Tennessee with her schools, dairies, and meadows and colonial farm houses; North Carolina with her cotton fields and factories and country folk; Florida with her oranges and orchards and emerald bays and cosmopolitan little cities; West Virginia with her coal fields and mines and hills and hollows; and stately old Virginia with all she stands for and has stood for; Texas with her rolling plains and varied climate; Arkansas with her most wonderful resources, her orchards, her mines, and her possibility of development; Oklahoma with her new, clean cities and rapidly acquired development; Missouri on the border land never quite with those above the Mason and Dixon Line, neither with those below; and the vast West so long our frontier, so long the country of dreams where gold and silver and copper and so many other natural resources lay hidden waiting to be garnered by man. But above my love for these, for the "rocks and rills and plains and wooded hills" of this wonderful country of ours, I love her dear people with their languor and soft voices, scarcely touched as yet by our intense neurotic age, love them with a love that would save them to the best of the rapidly increasing industrialism and from its errors and faults.

I realize, in order to do this, every power which we possess must be turned to visualize, so far as is possible, the needs of the different groups of people who live in these States which we all love with a sincere devotion.

For example, if I love Louisiana with its lumber camps, its bayous, and wet glades, I must love with a more ardent

affection the French people who live in that section of the country and make possible its development. I must see their need in the large and above the many physical handicaps and shortcomings; must be able to help them to a knowledge of their spiritual poverty and help to provide for them that for which they have so long stood in need and that which will enable them to become good citizens in the great State in which they live and make their contribution to its ongoing and ever enlarging program of progress.

If I love Georgia with its hills, peach blooms, and watermelons, I must love its black folk who congregate around the cabin doors at eventime on the cotton plantations and the young Negro boys and girls who traverse the sandy roads and do the chores around their simple country homes or serve in the homes of the white people. I must think of those Negro babies who are left all day while their mothers help with the work of the laundry or the kitchen or in some other way render a service that gives hours of freedom to the more privileged citizens of the State.

If I love Alabama with her mighty water power, and Mississippi with her Gulf Coast, I must remember every one of those individuals who live and who have been deprived of the benefits of school and Church and Christian teaching and the kind of home in which they learn what constructive citizenship means with always the thought of higher and holier love.

I must be willing to sacrifice in order that the Kentucky, Tennessee, and North Carolina highlanders may have the best of advantages in home and school and Church.

I must go far into the mountain coves where the tiny cottage nestles on the side of the West Virginia hills and live in my desires and purposes with that shifting population which provides our coal from the mines of that State.

I must live with the South Carolinians in the cotton field and factories, with its rural population, who, amid the strange surroundings of industrial life, lose their identity and become the prey to many diseases as well as to discontent and restlessness that knows not where to turn for peace.

I must be willing to sacrifice for the many thousands of rural people who live in the old State of Virginia by contributing my means and by giving myself in service for their uplift.

If I love Texas, I must remember those hundreds and thousands of Mexicans who have crossed the Border to secure the privileges of that great State, her other foreign groups who have contributed in many instances to her prosperity. I must be eager to provide for them the spiritual and mental means of uplift that will make them an asset in the larger development of that great commonwealth.

If I love Arkansas and Oklahoma and Missouri, I must see every disadvantaged group who dwells in their bounds and must be willing to give myself in service to supply their needs and to help them become what citizens of so great a country should be.

My love for the unchurched thousands of the great West must help me to understand their needs, to know their different environment and conditions make their need for Christianity perhaps more necessary than in the older, earlier-settled sections. My love must make me understanding and patient and self-sacrificing in striving to serve them. I must be in spirit like the Master himself.

If, indeed, I may be able to comprehend the possibilities of these people and a time when his kingdom has come in the world, I will be as busy as the most of us of today think we are, but if I were busy about these things and could and would use the things which I can see and hear and taste and touch as a method of obtaining a friendly contact with all of these groups, there would be no lack of workers on the field, nor of money to supply their needs. I say, if every missionary woman, the two hundred and fifty thousand, could be given a vision and a purpose of this kind there would be no doubt as to the future of these United States of America. There would be no need, so far as the United States is concerned, in seeking to suppress the building of great armies and navies or of passing legislation against war. We would be too busy with the constructive program to give time to a destructive one. And if every institution

which we have acquired were centers for the expression toward the people whom they were built to serve, by the people who build and maintain them, there would be less of misunderstanding and suspicion and more love and trust and cooperation.

I recommend in the future that we spend more of our time in acquiring this vision of our opportunity for service and our knowledge of the needs, both our own and that of our neighbors, and that we study carefully and prayerfully over and over again the parable of the Good Samaritan and discover for ourselves whether or not we are neighbor to all of these who need us.

Then our thirty-six Wesley Houses, with their more than one hundred trained Christian women engaged in its program, in our other communities in which a Christian social service program is carried out, with its twenty women engaged in that type of work, our ten schools with their hundred of boys and girls and scores of teachers, our Bethlehem Houses and Christian work with Negro folk, our rural districts and centers, our Cooperative Homes, including the new one that was christened so recently at Shreveport, La., our Bible teachers in State schools, our Resident Homes for Methodist young women on the campus of these schools, our home for studying the problem-child, and all of our other types of work would answer the question as to the production of Christlike character being the objective of our whole program, our whole plan, and for which our whole expenditure of time, money, and energy is made.

But beyond and far more important that the scattered institutions must be the individual life of service; each home should be an institution for doing what needs to be done in the community; each Christian person should make her contribution toward meeting these needs. If each one of us had the real self-sacrificing spirit of Christ in our work, would not his kingdom come and his will be done on earth more quickly than we can ever think?

EDUCATION AND PROMOTION DEPARTMENT
GENERAL WORK

E. H. RAWLINGS, *Secretary*

The work of the Department of Education and Promotion, General Work, may be set out under the usual heads of Co-operation in the Sunday School and in the Epworth League, the Missionary Committee, Schools, Conferences and Institutes, the January-February Cultivation Period, Literature, the Study Book and General Publicity, the Missionary Voice, Seminary Institutes and Missionary Candidates. There has been one interesting departure in our plan of work this year, known as our "Enlarged Plan of Missionary Education". This plan we reported to the last session of this Committee, and since that time a joint organization between the Department of Woman's Work and the Department of General Work has been effected under the general direction of Dr. Elmer T. Clark. An office has been set up, a number of missionary institutes held, a plan of study by correspondence inaugurated and a good beginning made.

CO-OPERATION

The work of education for missions in the Sunday School has gone over largely to the missionary organization of the Sunday School Board. We get occasional conferences with representatives of the Sunday School Board, and definitely co-operate in their Standard Training School. During the year the Board of Missions has supplied 32 courses and teachers in 32 Schools, and have joined with the Sunday School Boad in conducting Leadership Training Schools at Lake Junaluska and Mt. Sequoyah.

Missionary Cultivation of the League is directed for the most part by League officials, but we counsel with their leaders, and supply our missionaries for work in their institutes and Conferences. Funds for cultivation in both the League and the Sunday School are supplied by the Board of Missions.

The Blue Ridge Conference is conducted by the Missionary Education Movement, and constitutes a sort of clearing

house among the great Boards of this country for mission study. We have co-operated hitherto in the Conference at Blue Ridge, but for several years the Conference has been poorly attended by representatives of our Church; this because of the operation of other Schools and Conferences distinctly denominational at the same period. While we continue to co-operate, we have thought it wise to yield the large responsibility we have shared for several years with the Southern Presbyterian Board to other Boards, and we are hoping that the change in leadership will mean increased influence for the Blue Ridge Conference.

The Pastors' School is conducted by the Board of Education, but with the co-operation of several other Boards. This is a real School, operated not as a vacation for ministers, but as a period of downright intensive study. The Pastors' School continues to increase in interest and usefulness, and the Department feels that in the matter of our preachers, especially in the rank and file of them, we get no better opportunity for missionary cultivation and inspiration. During the year we have furnished in 17 Schools 22 teachers, the teacher usually offering two courses.

THE MISSIONARY COMMITTEE

The work of the Missionary Committee is far from satisfactory. It is not easy to get reported to our office the Chairmen of the Committee, and it seems even harder to get the Committee mobilized and actually functioning in the congregation. However, we believe that the problem is not the problem of the Committee. The Missionary Committee is doing as well as many Committees and perhaps better than most. But the problem is of missionary mobilization for the congregation through a little group of interested people. Probably we shall need to improve the present plan for the Committee through a few simple changes in the Discipline, but we believe that if it is done at all, we must get hold of the congregation and develop it through a small nucleus, and we mean to keep it up along this line if it takes all summer, and winter as well.

THE THIRD MISSIONARY COUNCIL

The Third Missionary Council was held at Memphis in January, at the same time as the International Missionary Conference. The period of the Council was short, and the inspirational features largely curtailed, in view of the program of the International Conference, following a day later.

THE INTERNATIONAL MISSIONARY CONFERENCE

The Conference in Memphis was projected with some hesitancy. It was felt that with so many Conferences, and with so much else to do, such a gathering could be justified on no level of the ordinary. From the beginning, plans of the Conference were laid on this high plane. In spite of an epidemic of influenza at that time sweeping the country, the attendance was easily up to our expectation, and the spirit of the Conference from beginning to end in its inspirational appeal and its profound impression upon the people gathered, and radiating through these representatives back into the whole Church, seemed to us the gracious and full answer of our prayer for this Conference.

JANUARY AND FEBRUARY

We are more and more persuaded of the providential value of this period of missionary cultivation. It gives us the opportunity of bringing the people together on these higher issues, of an offering purely free will, and furnishes a supplementary income to the missionary assessment without which it would seem to be impossible for us to carry on our work.

1. The Presiding Elder's Missionary Institute: The Presiding Elder's Missionary Institute was universally held, and in spite of unfavorable weather and health conditions, the attendance was good and the interset finely sustained. One rather disappointing feature of the attendance should be reported. It has not been easy to bring together to the institutes many of the representative laymen of the Church, and this means a failure largely to make contact in our missionary cultivation, even when it has gotten down through

the districts and to the preachers, with the responsible elements of lay activity in the local congregation.

2. *Literature:* The literature used during January and February is produced specifically for this period, intended to bring the missionary situation of the Church up to the minute, none of it to survive the January-February period. We estimate that something like ten or twelve million pages of this literature goes out to the congregations, and we believe that in the increased carefulness of its distribution is coming an increasing efficiency in the use of missionary literature in the Church.

3. *The Study Book:* The study book this year was written by Dr. O. E. Goddard, and is entitled, "The Methodist Evangel". We sent out to the Church probably 115,000, and have reason to believe that in the improved use of the book, this has been our best year in mission study. In addition to the intensification given the missionary idea by the use of the book and the general stimulation to the offering, is the added interest in the evangelistic purpose of the book. The book was on the subject of evangelism, and was intended to be a sort of manual of evangelistic work in the local congregation.

4. *The Missionary Voice:* The Missionary Voice becomes increasingly useful as a mouthpiece of expression for the Department. By the use of pictures drawn from many sources, especially prepared articles and discussions, with careful and studied attention to the form of presentation, mechanical and otherwise, we believe the magazine has been greatly improved. So the people say, and it is exceedingly gratifying that the Voice is becoming more and more attractive, not only to the women of the Church, who have always been its staunch supporters, but to the preachers, to laymen and even to the young people of the Church. The campaign for subscribers this year was put on with great diligence, and in spite of unfavorable conditions coming at the time of the campaign, we were able to hold the large list of new subscribers secured last year. We are hoping that these subscribers have gotten the Voice habit, and we shall be able to

go forward next year in a largely increased list. The subscription list at the end of the campaign was 67,038.

THE SEMINARY INSTITUTE

The institute with the theological seminary in the Universities has become a fixed policy with the Board, and it is no exaggeration to say that this probably presents our best opportunity of cultivation for missionary leadership. In Duke University in March, professors in the School of Religion gave us heartiest co-operation, and in the School of Religion and undergraduate classes we reached in the two days of the institute probably 600 students. At Emory University the day was most profitably spent, professors and students giving us their heartiest support. We were not only privileged to reach these students at long range with our message, but opportunity was given for hours continuously to discuss personally with them the question of life service. In Southern Methodist University we held a two days' meeting, the first day given to various classes in the School of Religion, the second day continuing the classes in this School, and conducting a missionary institute with the young preachers. The spirit in this last missionary institute was all that could be asked.

MISSIONARY CANDIDATES

No part of our missionary work is more encouraging than the work we do with the young people who are considering missionary work as a life service. The remarkable thing has been that there really is no dearth of candidates. Sometimes the Board, for lack of funds, has been a little tardy in its acceptance of these young people and not being ready when they were ready, have let some of the best of them slip into other lines of service, and so when the Board called, the best were not immediately available. However, it has been only a question of time. At one time during the year it had seemed improbable that we would be able to send out a candidate this year. The need was so great, however, and the call so urgent, that the administrators took the risk of faith, and we went out about three months ago to secure

30 or 40 workers, including wives. I am glad to report that with few exceptions our workers have been secured, and the complement for this year is very nearly filled. The following young people have been accepted by the Candidates Committee:

Miss Janie Juanita Harris (Contract),
Miss Rolfe Whitlow (Contract),
Dr. W. S. Hughlett,
Rev. McLowery Elrod,
Rev. H. W. Gorsuch,
Rev. C. L. Cooper,
Rev. Marshall Lovell,
Rev. Ralph Lewis,
Dr. James Thoroughman,
Rev. Frank Ferguson,
Mr. M. O. Williams,
Dr. C. B. Mount.

EDUCATION AND PROMOTION DEPARTMENT
WOMAN'S WORK

MRS. B. W. LIPSCOMB, *Secretary*

ORGANIZATION

It has been an unique and enviable experience to serve as Promotion Secretary during the Jubilee Year, and I am profoundly grateful for this privilege. The year has been a joyous one, full of rich experiences and far beyond any previous year, and it has been full to overflowing of absorbing tasks. Thousands of the most loyal women in the world and all over the world from the constituency of our organization have worked with us who have directed from headquarters. At every step of the way, we have been deeply conscious of cooperation and initiative on the part of the Council officers, Conference leaders, district secretaries, and auxiliary women, missionaries and Nationals. Never has an organization succeeded more fully in actively enlisting its membership in working at its plans. The main features of the program have stood out distinctly as they have passed from Council to Conference and auxiliary groups, but they have had every adaptation that an intelligent, creative, devoted band of workers could give them. Thirty-eight series of letters to the various sets of officers cooperating in the promotion have gone out, besides thousands of letters to auxiliaries and individuals. The response to this correspondence has been most heartening, showing as it has done the lively interest of the women. We can well believe that the young woman who wrote, "I would not exchange the experience of being president of the auxiliary during the Jubilee Year for anything you could give me," has voiced the feeling of many others who have been in leadership this year. We have realized in the Jubilee Year in a large measure what we have planned and prayed for, and it will stand out in the history of the Woman's Work as truly a "Golden Year", a year of deepened spiritual experiences, of sacred memories, of an enriched fellowship, and of an enlarged

vision, ending with a golden gift. Most of all, it is a period from which to press forward with greater consecration, zeal, and intelligence to an adequate performance of the task ahead. "What will be the results of the next fifty years? What will be the signs of promise when those who continue the work round out a century effort? Will they wonder why we accomplish so little? Then perhaps the whole Church will be missionary in spirit and every other interest will be concentrated in the one thought that Jesus Christ came into the world to bring all men into his kingdom". These questions lead us to the very serious consideration of how we who have so joyously celebrated the Jubilee, shall advance upon the new period of our work. Surely here we shall dedicate ourselves to the advance to which we are impelled by the "backward look and forward thought" of the Jubilee. In the strength of the sacred memories, the spiritual renewal, the increased ranks, the enlarged vision, we shall go to greater tasks and to greater sacrifices for their achievement.

SPIRITUAL CULTIVATION

The spiritual cultivation began with a six weeks' period of preparation on the part of Conference leaders of Spiritual Cultivation who were appointed at the annual meetings, and who gave the plans to auxiliary leaders chosen for this particular work. The Conference leaders were chosen women who proved their fitness by giving themselves whole-heartedly to the effort to bring a message of spiritual import to the women of their Conferences, and who cooperated sympathetically in all plans suggested for doing this. Letters were written to missionaries and leaders of the groups in all mission fields enlisting them in the effort for a deepened spiritual life. Nearly a hundred thousand covenant cards were issued, and a great volume of individual prayer has been sent up. These covenant cards were translated into the languages of several countries. A page of the *Missionary Voice* has been devoted each month to subjects for meditation and prayer and to suggestions for service that should result from the deepening of the spiritual life of the women.

BOOKSHELF AND MISSION STUDY

The sale of the Jubilee Bookshelf has been one of the outstanding achievements of the Jubilee. The writing, printing, and other work incident to making the Bookshelf, has been done in Miss Haskin's Department, and all know how well done. The task of selling the books was primarily that of promotion, and in order to use the regular channels of our organization to this end, it was committed to the Mission Study Superintendents with the slogan: "A Bookshelf in Every Auxiliary". We cannot speak too enthusiastically of work done by these officers. They have kept the slogan so constantly before the women that the book sale has been one of the triumphs of the Jubilee.

MEETINGS

Previous to the Jubilee Council Meeting (1928), the plans for the Conference meetings were arranged, and within the six weeks following the Council Meeting the thirty-nine Conferences held their meetings according to the schedule made in the office. Ten teams of Council representatives and missionaries visited the Conferences. Most of the district meetings followed the Conference meeting quickly and served as another opportunity to broadcast the Jubilee message. There is no method by which we can tabulate the number of Jubilee meetings that have been held during the year. Not only the annual meetings but every auxiliary, district, zone meeting as well as the summer conferences, have been jubilee meetings. Besides all these the great majority of auxiliaries have had special Jubilee programs, using the pageant or other Jubilee material.

The story of the joy and inspiration resulting from the visits of the National Jubilee visitors can never be told. The women of the countries represented by our foreign visitors will ever be sisters beloved to Southern Methodist women. Missionary sisterhood is a reality.

WORLD-WIDE CELEBRATION

In so far as was possible our Jubilee celebration has been world-wide. The missionary women of every one of our

fields have had the plans and literature for each step of our celebration. The retreat of March 14 was observed by every one of the fields in some way, also the Week of Prayer. We have an exhibition of the literature prepared for the use of the societies in China, Brazil and Mexico.

EXTENSION

Efforts for new organizations and members have been carried forward steadily throughout the year. The names of four hundred and twelve presidents of adult Jubilee auxiliaries have been sent to the office. To each of these, a letter of greeting, signed by Mrs. Stephens and the Promotion Secretary, has been sent. These auxiliaries will have a special recognition ceremony at the Conference meetings. The Jubilee members were formally received by the auxiliaries at the Harvest Day service in December and were presented Jubilee membership cards. The reports of the Conference secretaries show a large number of new members, and the net gain is 4,350. The Jubilee increase in membership has brought the adult membership above the 200,000 mark.

RE-EVALUATION

This head is included only to make the work of the year complete, as the re-evaluation commission's report has not been completed. From the Promotion Office questionnaires were sent to the Conference commissions, who distributed them to the auxiliaries and returned them to the office when they were filled out. The study of these questionnaires has awakened a new interest in the organization and brought to many women a new sense of responsibility for its work.

WEEK OF PRAYER OFFERING

Special preparation for the Week of Prayer as the closing event of our Jubilee celebration was made through the *Voice Bulletin*, and the correspondence with Conference and auxiliary leaders. A beautiful program was prepared in the Literature Department, and 200,000 offering boxes were sent out. These boxes were received and distributed by a committee in each auxiliary. A special leaflet, "Golden Gifts", setting forth the object of the offering, was sent with

every box. The offering of $104,000.00 is almost twice as large as that of our last Week of Prayer.

MISSIONARY EDUCATION

The summer months were given as usual to promotion of the schools of missions at Sequoyah and Junaluska and to arrangements for our participation in leadership and pastors' schools at Dallas, Tulsa, Duke University (N. C.), Emory, Va., Lakeland, Fla., Arizona Assembly, and in the Northwest Conference, making a total of nine schools. Teachers were provided for women's courses in all these schools, and the details of the programs for Sequoyah and Junaluska worked out in connection with the General Department.

The record of mission study work in the auxiliaries for the year is gratifying, as will be seen from the following statistics: Total number of mission study classes reported by Conference Superintendents, 9,686; total number enrolled in these classes, 198,992.

Conferences leading in Mission Study as reported by Superintendents: North Alabama, North Mississippi, North Georgia.

The leading book for the year was "Women and the Kingdom," by Mabel K. Howell.

The total number of Bible Study classes reported by Conference Superintendents was 6,894.

Total number enrolled in these classes, 147,670.

Conferences leading in Bible Study as reported by Superintendents: North Georgia, North Alabama, South Georgia.

LITERATURE AND PUBLICITY

ESTELLE HASKIN, *Secretary*

For the Jubilee.—The year 1928 has been fraught with special significance for Woman's Work because of the celebration of the fiftieth anniversary. This has created an extraordinary demand for literature and publicity. The Jubilee culminated in the 1928 Week of Prayer, at which time the Golden Thank Offering was laid on the altar.

Both the Committee on Literature and the Cultivation Secretaries gave much prayer and thought to the plans and the literature for this occasion. It was greatly desired that it should be a time of outstanding spiritual gain for our membership. For this reason, the money objective was not given the usual emphasis; for the Committee believed that giving should be a *result* and that the most valuable asset for the Jubilee should be a deepened sense of God and a realization of a new responsibility for the Kingdom. With this end in view, programs were prepared which were entirely for worship, meditation and intercession. Great care was taken in selecting the person to write the material for the meditations; one was secured who had attained real height in the adventures of the spiritual life.

The Jubilee literature also included: Two leaflets setting forth the purposes and the goals; a handbook for adults; two leaflets adapted to the young people and one for children; a dramatization setting forth the fifty years of service; two re-evaluation reports giving a basis for future activities; two posters and offering boxes. These were for the most part distributed free of all cost and were mailed by the thousands; two hundred thousand offering boxes were sent to the constituency upon request. The cost for this part of the Jubilee promotion amounted to $6,336.46.

The Belle Harris Bennett Biography by Mrs. R. W. MacDonell was a Jubilee enterprise. The first edition of two thousand was sold from Literature Headquarters. When this edition was exhausted, Mr. Whitmore of the Methodist Publishing House offered to take charge of the further publication, agreeing to sell at our stipulated price of $1.60 per copy on a ten per cent royalty basis. This is a most fortunate arrangement, because it will keep the book in the market for years to come. *Memories of Scarrit* was published and sold by the Publishing House and has had two editions; approximately two thousand copies have been sold. *Women and the Kingdom*, the history of Woman's work, written by Miss Mabel K. Howell, was also taken over by the Publishing House on a royalty basis. This book has had a most satisfactory circulation; over eighteen thousand having been

sold up to date. These books which were prepared under the direction of the department, together with a number of others, have constituted the Jubilee Bookshelf, and are the possession of many of our auxiliaries.

For the Regular Program.—A Year Book and program material dealing with homes around the world are being produced for the regular meetings of the adult auxiliaries. Homes and home making constitute a familiar ground for most women, and, as a consequence, these programs are being used in most profitable ways. More and more the thought is being realized that success in this sphere of life in our own land counts most largely for the Kingdom of homes abroad.

Two sets of program material are being prepared for young people, adapted to seniors and intermediates. The seniors are studying the rural problem and the intermediates, Japan; thus the two specials for young people are kept constantly to the fore.

Special Jubilee lessons have been prepared for the juniors and a book of missionary programs for primaries.

In all, five grades of material are sent out free of charge for the use of the different divisions of the local societies.

In addition to the regular sets of programs, yearbooks and the Bulletin of Missionary News, organization material of many different kinds has been supplied with the cooperation and help of the Organization Secretaries.

The cost of all regular literature for 1928 was $22,703.26, and the amount received for sales from both regular and Jubilee material amounted to $15,745.36.

The Missionary Voice.—Every possible effort is being made to improve the content and make-up of this magazine and to extend its circulation.

As usual, the women who are agents for the Woman's Missionary Societies have done valiant service. In 1928 there were one hundred and ninety-one hundred per cent auxiliaries, every member subscribing for the Missionary Voice. By Conferences they are distributed as follows: Alabama, 8; Baltimore, 1; Central Texas, 11; East Oklahoma, 4; Holston, 4; Little Rock, 2; Louisiana, 6; Memphis, 3;

Mississippi, 19; New Mexico, 2; North Alabama, 8; North Arkansas, 5; North Georgia, 3; North Mississippi, 4; North Texas, 10; Northwest Texas, 75; St. Louis, 2; Tennessee, 9; Texas, 6; Western North Carolina, 1; West Oklahoma, 1; West Texas, 18; Western Virginia, 1. There is still room for further effort in getting the magazine into the hands of our entire Woman's Missionary Society constituency, and beyond this there is an unlimited field for endeavor. One of the best ways to help make a church missionary-minded is to get the uninterested to read the *Missionary Voice*. We are working for a large subscription list, not for the sake of the *Voice*, but for the sake of missions.

The words of commendation which have come concerning the improvements which have been made within the last few months are most gratifying. More and more, outstanding writers are making worth-while contributions. For the Woman's Section, among other writers, are the following: Edward A. Steiner, a great foreign-born Christian citizen of nation-wide reputation; Mrs. Eleanor Rowland Wembridge, referee of the Juvenile Court of Cleveland, Ohio, and an outstanding specialist in work for girls; Archibald Rutledge, known by all who read the popular magazines; Norman E. Richardson and John Leslie Lobinger, both authorities in religious and missionary education; Mrs. Lucia Ames Mead, outstanding writer and speaker on war and peace; Milton Stauffer, Secretary of the Committee on Reference and Council; William Fielding Ogburn, writer and professor of Sociology in the University of Chicago. During the coming year articles will appear from authors equally as prominent. We are hoping to have some contributions from missionary specialists in England.

Juniors.—The magazine for children, published jointly with the Epworth League Board, has enjoyed the largest circulation in the history of our children's work. The Publishing House is entirely responsible for the publication, providing for all expense except that of editorial service. The rsults of this arrangement have been entirely satisfactory. Miss Norene Dunn, the editorial helper in this office, has

given most acceptable service in her work on this children's magazine.

Leave of Absence.—Upon the recommendation of the Cultivation Staff, the Executive Committee of the Board of Missions granted the Secretary in charge of literature a three months' leave of absence for study and refreshment. Because this was wholly unexpected and unsought, the joy was the more complete. The time was spent in a visit to England, which was financed from a fund accruing from sales of *Women and Missions,* which had been held for the improvement of the Literature Department. Five weeks were spent in Selly Oak Colleges, near Birmingham, where I came in contact with students of fourteen nations preparing for missionary service. As an official representative of the Missionary Education Movement, there was an opportunity to meet the missionary education secretaries of a large number of the English Churches, who were assembled in the annual meeting of the United Council for Missionary Education. The Christian fellowship was delightful, the lectures and discussions stimulating and the reality of the spiritual life of the groups touches was indeed challenging. All in all, this was a most outstanding and helpful experience, which I hope will result in a much larger and more far-reaching service in the missionary cause.

CANDIDATE SECRETARY—WOMAN'S WORK

MRS. H. R. STEELE, *Secretary*

The report of the work in the Candidate Section of the Board of Missions and the Woman's Missionary Council this year is a study of problems as well as a report of progress.

The year has been a good one, but it has been a different year from any in the ten years of service in this department of work. We are dealing with young people who have a different attitude toward life, different conceptions of service, different definitions of sacred and secular. They are no less religious, no less earnest than the young people of a decade ago, but they are little inclined to accept traditional attitudes and to conform to standards which do not relate to present-day experiences.

Young people today are the product of a different home environment, the fruitage of a very different educational system. Leaders in religious education tell us that young people of a given age are more mature than at the same age a few years ago; decisions are made at an earlier age, young people are much more positive in their attitudes than boys and girls of the same age were before the World War.

An analysis of the attitudes of young people toward their life work reveals the interesting fact that the major number of decisions are made before entering college, are made in childhood and during the high school period.

An analysis of the influences in college reveals the very significant fact that young people are not encouraged to give their lives to missionary work, many are questioning the function of the Church in the world today and leave college with very little loyalty to the Church's program. There is a growing dissatisfaction with denominations, and in many cases a positive reaction against them. Many young people are opposed to signing a creedal statement and reluctant to say what they will do in later years.

There is an earnest seeking after reality; many are studying the life of Jesus, they are eager to understand the implications of the gospel, the presuppositions of the Christian message.

Earnest young people today are loyal to Christ, they are pledging themselves to follow him, but in many cases, I may say the larger number of young people are not thinking of serving their day and generation through the Church.

THE PROBLEM

This brings us face to face with one of the great problems in Church life today—tomorrow without an adequate Christian leadership, the Church without leaders and support, an unfinished task without men and women to carry a program to completion.

This problem is recognized by the Churches, and is receiving earnest and prayerful consideration.

At the Foreign Missions Conference in Detroit in January, an analysis of the situations in the churches was pre-

sented that leaders of mission boards might study the causes of the falling off in support and in life for missionary work. Among other things, the following reasons were suggested:

1. We have lost our passionate conviction of the uniqueness of Jesus Christ and the supremacy of Christianity, the Church has become self-centered and Christians self-indulgent.

2. A failure in the home.

3. The teaching in colleges and universities.

4. Inadequate programs of religious education in the Churches.

One speaker emphasized the fact that we have talked budgets and money more than life, and foreign missions have become institutionalized. We are relying on machinery and forget the spirit, and the people have lost interest, and the young people are not thinking of the Church as an agency through which to serve. We are facing a day when we will have a missionary program without the missionary.

FACTS AND FIGURES

May we be very concrete and give figures which reveal the situation we are facing?

First, I will give figures from an interdenominational standpoint, that we may see the problems as a whole, and then from a denominational that we may see the challenge of our Church.

In 1920, twenty-seven hundred and eighty-three young people volunteered through the Student Volunteer Movement for foreign missionary work.

In 1928, two hundred and fifty-two young people signed the declaration card.

In 1920, one hundred volunteers of our denomination were reported by the Movement.

In 1928, fourteen names of young women were forwarded to the office.

CONFERENCE ON RECRUITING

So serious has this matter become that the Committee of Reference and Counsel authorized a conference on re-

cruiting to consider the relation of the Student Volunteer Movement to the Boards, and an adequate policy for securing missionaries to carry the program of the Churches.

Three days were spent in discussing the policies of the Boards and the challenge of the churches to young people, also the number, type and function of missionaries needed, and the preparation of the same.

Two questions emerged in every discussion: (1) Is the policy of the Boards to hold the work status quo, and do we need more missionaries? If we do, for what types of work, and what preparation and experience do they need before going to the field? (2) Do the Boards expect in the near future to pioneer work? If so, how many missionaries are needed, and for what types of service? It was said that unoccupied areas can only be reached by pioneers, men and women who will give their lives in service, working with nationals as friends and counsellors.

WORK AMONG STUDENTS

Student cultivation is carried on by literature, personal letters and visitation, also by attendance upon student conferences.

Visits to colleges have been largely in answer to invitations from the students. This fact puts student work upon a better basis, and insures an interest in the visit which makes possible a better use of the time spent in the college. Many girls come for interviews, but most of them have personal problems rather than questions about missionary work.

Girls are graduating very young from college, many of them have not faced the question of what they are going to do with their lives; many of them lose the interest which they felt when they entered college. Collge life is complex, it makes many demands upon a student's time and thought; it is difficult during the four years in college to nurture a definite interest in the work of the church, and to motivate a student for social service and religious education, without the definite dedication of life for full-time service under the

church. We have a big opportunity and a big challenge. What shall our answer be?

SUMMER CONFERENCES

Your Secretary attended the Southern Y. W. C. A. Student Conference at Blue Ridge, N. C., in June, 1928. A denominational rally was held, at which more than one hundred and fifty students were present. Many students came for interviews with the Secretary.

Your Secretary attended a Young People's Assembly held in connection with the Pastors' School at Corvallis, Oregon. One hundred and twenty-five young people were in attendance, several of them having come more than nine hundred miles. Your Secretary taught the course, "What Next in Home Missions?"

Your Secretary attended the Missionary Education Conference at Blue Ridge, N. C., June 25—July 5, 1928, and the School of Missions at Lake Junaluska, July 28—August 14, 1928, and taught, "What Next in Home Missions?" a course for joint credit with the Sunday School Board.

STUDENT VOLUNTEER UNION CONFERENCES

Representatives of the Board and Woman's Missionary Council visited the North Texas and Southwest Texas Volunteer Union meetings.

PROGRAMS AND LEAFLETS

The literature of the Board, Woman's Work, is mailed quarterly to students in the colleges in our territory.

The Jubilee literature was mailed to eighty-four colleges, both Church and State institutions. Letters have been received showing an appreciation of the literature, and the use of same in regular meetings of the World Fellowship groups of the Y. W. C. A. and for special programs.

Attention was called to the Service Scroll, enrolling the names of the missionaries and deaconesses who have gone into service from the colleges.

Your Secretary was disappointed in the interest that was manifested in this suggestion. Very few of the colleges

have kept a record of the students who have gone into service. In visiting colleges I have found the posters on the walls of a few institutions.

CORRESPONDENCE

The correspondence in the office has been regular and systematic. I have a great many letters in reference to service under the church, many from mature people who cannot meet the standards of the Board and Council.

CANDIDATES ACCEPTED

Twenty-four young women were accepted by the Candidates' Committee of the Board and recommended to the Council for consecration and to the Board for appointment. Thirty-four young women were approved by the Committee and recommended to the Conferences for scholarships at Scarritt College. Six were providentially detained and did not enter Scarritt College.

Miss Pearl McCain and Miss Lena Noll, foreign candidates who were detained for family reasons and appointed to work in the home field, will sail this summer.

The following young women were consecrated at the Council Meeting in Washington, D. C., in March, and recommended to the Board of Missions for appointment:

DEACONESS	CONFERENCE
Emma Burris	Louisiana
Una Smith	Southwest Missouri
Inez Martin	St. Louis
Blanche Harriett White	St. Louis
Lillie V. Wood	North Carolina
Cora Lee Glenn	Alabama
Margaret E. Van Lahr	Louisville
Louise Hill Smith	Louisville
Jessie Mae Byers	North Texas
Ruth Myrta Carryer	Missouri
Mattie Lou Neal	Texas
Alice Clotte Riley	Texas
Lillian Addison	Texas

FOREIGN MISSIONARIES	CONFERENCE	FIELD
Lucy A. Wade	Little Rock	Brazil
Gertrude Grace Clapp	North Alabama	Brazil
Hortense Murry	Little Rock	Africa
Eva Dorothy Rees	Kentucky	Africa
Elizabeth Stegall Dent	North Georgia	China
Jean Frances Craig	Virginia	China
Ola E. Callahan	Western North Carolina	Mexico
Pricilla Walker	North Mississippi	Mexico
Jewel Golda Burns	Texas	Mexico
Elizabeth Earnest	Holston	Cuba
Leila Bagley	North Alabama	Japan

In the interim since the Council meeting in Washington, Miss Oda Campbell of McKinney, Texas, North Texas Conference, has been approved by the Candidates' Committee as a missionary to Mexico, and recommended for consecration at the meeting of the Board of Missions.

Miss Frances Marie Gaby of Dallas, Texas, Central Texas Conference, has been accepted by the Candidates' Committee under contract for five years' service in Cuba.

YOUNG PEOPLE'S WORK

JULIA LAKE STEVENS, *Secretary*

The Jubilee Year represents the very best year in the Young People's Department since this Superintendent has been in office. The Conference Superintendents received the plan of work for the year with enthusiasm. They, with their assistants, the District Secretaries and Society Superintendents, efficiently carried out the program of work in the Conference and brought the year to a happy and successful close. The pastors and missionary women are awaking to the fact that they have done very little to interest the young people of the Church in missions. Regretting this lost opportunity they are turning their attentions as never before to this phase of Christian work and as a result of their interest and loyal support Christ and world friendship are becoming more and more a reality to our young people.

ORGANIZATION AND MEMBERSHIP

There are now on roll in the department, 1,661 societies and 31,910 members. This is a gain of 38 societies and 292 members. During the year 352 Jubilee societies were organized and 9,797 Jubilee members enrolled. The Conferences making the greatest gain in total number of societies are North Alabama, 23; Louisville, 15; Baltimore, 14, and Western North Carolina, 11. Those leading in Jubilee organizations are: Virginia, 37; North Alabama, 25; Louisville, 24, and Western North Carolina, 24. The Conferences making the greatest gain in number of members are: North Alabama, 360; Holston, 315; Louisville, 313; West Oklahoma, 196. Those enlisting the greatest number of Jubilee members are: Virginia, 1,041; Western North Carolina, 938; Baltimore, 794; Holston, 633. There has been a decided growth in the Arizona, Los Angeles, Northwest and Pacific Conferences. The New Mexico Conference continues to do splendid work.

MISSION AND BIBLE STUDY

The young people took an unusual interest in their mission and Bible study classes during the Jubilee Year. The Jubilee Bookshelf made a strong appeal to them, and it was bought by a number of societies. Some of the young people assisted the adults in buying it. While *Belle Harris Bennett; Her Life Work*, and *Memories of Scarritt* were studied and enjoyed, the leading study book for the year was *Women and the Kingdom*

The total number of mission study classes reported is 1,469, an increase of 165 over 1927. The number of members enrolled in these classes is 23,238, an increase of 2,854. The number of Bible study courses reported is 1,160 with 18,804 members enrolled. The Conferences leading in the largest increase in mission study classes are: Baltimore, 79; North Alabama, 58; North Mississippi, 41; Little Rock, 31. The Conferences leading in largest increase in Bible study classes are: North Alabama, 74; Baltimore, 28; Kentucky, 27; Memphis, 27. The superintendents report higher standard of work done and a larger number of societies

meeting the necessary requirements in their mission study work for the Council certificate.

The Young People's Bulletin carried, from time to time, the mission and Bible study courses for the year. It serves as a valuable organ for keeping every phase of the program before the young people.

FINANCES

The young people's pledge to the Council was $52,925.95. They paid 51,736.23 of this amount, leaving a deficit of $1,189.72. Nineteen Conferences paid their pledge in full, fourteen of these Conferences overpaid their pledge, and seven Conferences had very small deficits. The collections from thirteen Conferences are in advance of those of 1927. The Conferences leading in the largest increases are: Baltimore, $345.73; Louisville, $304.57; Virginia, $256.25; Northwest Texas, $229.98; Louisiana, $229.43; Southwest Missouri, $161.63.

Besides their pledge the young people sent 651 boxes of supplies to connectional institutions, valued at $6,969.41. They raised funds for other purposes amounting to $9,373.90. Their total gifts for the year amounted to $68,079.54, which is an increase over 1927 of $7,832.55.

SPECIAL GIFTS

The spirit of giving was not confined to the young people. The Conference Superintendents, hearing that the Hiroshima Girls' School Church was in need of a communion service set, decided that this would be their Jubilee gift to the school. They bought a beautiful set and sent it to Japan by Miss Ida Shannon. The young people of the Western Virginia Conference, hearing of the Superintendents' gift, asked that they might furnish the linen cloths to be used with the set. They did so, and Miss Shannon gladly found a place in her baggage for this gift also. A message has been received from a student in the school expressing the appreciation of the members of the Church of these gifts and thanking the Superintendents and all the young people for their interest in and support of their school.

This year our Home Special has been Rural Work. An effort was made to get the young people vitally interested in their Home Special and to be of real assistance to the deaconesses. Many of the young people responded eagerly to this appeal. Some of their gifts were Bibles, Testaments, magazine subscriptions, books for libraries, checks. One society is sponsoring a kindergarten club and bought lumber for the furniture. Miss Catherine Parham, of Hemphill, W. Va., writes: "The gifts from the young people have surely helped to make this a wonderful year for us in the coal fields. Aside from the material aid they have given, the consciousness that others were interested and serving has been a source of inspiration and joy." We are hoping to make even larger contributions to our Home Special during 1929.

SUMMER CONFERENCES AND DISTRICT MEETINGS

Two high points in the Young People's Work are the camps and district meetings that are held each summer. The Conference Superintendents are more and more seeing the importance of these meetings and realizing that one or the other is essential if standard work is to be done in their Conference.

The young people in fourteen conferences were fortunate in having Miss Hamako Hirose, a graduate of the Hiroshima Girls' School, and Miss Zok Chen, a graduate of McTyeire, as their Jubilee guests in their district and Conference meetings. World friendship became a little more of a reality to them after their days with Hamako and Zok, for to know them was to love them. These young students rendered a large service in every Conference that they visited, and their Christian influence will be felt for years to come.

During the year sixteen Conferences held young people's district meetings in every district in the Conference; nine Conferences held summer camps; four Conferences held district meetings and a summer camp; and the Virginia Conference held district meetings and two summer camps.

It was the privilege of this Superintendent to attend the North Alabama, Little Rock, and North Arkansas summer Conferences; and the district meetings in Tennessee, Texas, North Texas, Memphis, Mississippi, and Kentucky Conferences.

THE POSTER CONTEST

An outstanding event of the year is the poster contest which was launched in September and continued through December. The subject chosen for the contest was World Friendship. Every young person in the department was eligible to enter the contest and was given freedom to interpret the subject in any way that he or she chose. Three prizes were offered, which were as follows: First, a trip to to the Council meeting in Washington; second, a trip to the Annual Conference meeting; third, a week at a young people's summer camp.

Thirty-four posters from eighteen Conferences were received by the Council Superintendent. The three Council judges were Mrs. F. F. Stephens, Mrs. J. W. Perry and Miss Estelle Haskins. The awards were as follows: First prize, Virginia Conference, Epworth Young People's Missionary Society, Norfolk; second, Western Virginia Conference, Young People's Missionary Society at Logan; third, Texas Conference, Longview. Honorable mention was given to the North Texas and to the New Mexico Conferences.

LEADERSHIP TRAINING

We are realizing more and more the importance of definite and systematic training for leadership, both for adults and young people. Carefully developed leadership training courses are provided each year at Blue Ridge, Lake Junaluska, and Mount Sequoyah, as well as in Leadership Training Schools and Schools of Missions in the local Church.

The greatest need in the department is for adult leadership. There are in the Woman's Missionary Society 6,937 adult auxiliaries and only 1,661 young people's societies. There should be a Young People's Missionary Society in every Church where there is an adult auxiliary. I take this opportunity of again asking our pastors and missionary

women to assist us in enlisting the young people of the Church in missionary service and in making missions vital and challenging for them.

CHILDREN'S WORK

ALTHEA JONES, *Secretary*

The past year has shown a more unified program of work in the Children's Department than at any time during the quadrennium. The plans for cooperation with the Epworth League are better understood and the missionary leaders seem to enter more heartily into carrying out these plans.

The approach to the task of the missionary cultivation of the children of our great church should be made in humility, penitence and love—in humility, because it is not ours, but a God-given task; in penitence, because we have been so reluctant to answer the call; and in love, because only through love for childhood in our own hearts can we hope to perform the task. There is still in our constituency a sluggishness in realizing and discharging this responsibility to the children, but while we note these failures we are also bound to record with thankful hearts the achievements which have been ours this Jubilee year.

The Statistics for the Children's Department are as follows:

DIVISIONS—	
Baby	1,872
Primary	1,511
Epworth Junior	2,598
Grand Total	5,981
Members—	
Baby	27,297
Primary	20,949
Epworth	54,549
Grand total	102,795

Finances—

Baby	$10,338.27
Primary	8,827.69
Epworth Junior Society	32,232.62
Grand total Finances	$51,398.58

We have a net increase of 826 divisions and 4,474 members, which figures are very encouraging and denote increased activity in the promotion of missionary education with the children.

JUBILEE OBSERVANCE

In the observance of the Jubilee the children studied about the beginnings of the missionary work, dramatized it, wrote their own histories, participated in annual, district, zone and Church Jubilee celebrations, organized Jubilee divisions, and enrolled many Jubilee members and 288 life members; a Jubilee offering of over $4,000 was reported. Word has come from Mexico that two Jubilee divisions were organized with a membership of 50 and three have been organized in China with 100 members.

Provision was made for the children to definitely enter into the celebration of the Jubilee at the June and July Intensive Study Period. Special Jubilee study programs were prepared by Miss Noreen Dunn. These programs were very much appreciated. I believe we have never done any one thing which has received more favorable criticism. Seven thousand of these studies were printed, and the demand was greater than we could supply.

The Jubilee leaflet, "What Are You Doing?" was distributed in large numbers. "The Jubilee Party," which was presented at the last Council meeting, seemed to have met a popular demand; about six hundred copies were distributed upon request.

MISSION STUDY AND SOCIAL SERVICE

There has been a gratifying increase in observance of Intensive Mission Study; 1,909 divisions of Primaries and Juniors reported observing this period with an attendance

of 31,106. This is a larger number than reported mission study last year. We earnestly hope that this year there will be an even greater increase in this observance. This period of special cultivation is our greatest opportunity for missionary education of the children. Even in those places where the children are not organized, we are urging the women of the missionary societies to observe this Period of Intensive Training with the children of their community by either weekly programs or Daily Vacation Mission Schools.

The Children's Department has carried on many social service activities during the year. Notable among these were the Friendship Bags which were sent to Mexico and the Picture Scrapbooks which were sent to Japan.

LEADERSHIP TRAINING

Today, as in the past, our greatest hindrance to the promotion of the work of this department is the scarcity of women who give themselves to the task. The real problem is that it requires special training to adequately direct missionary education of children. This is being accomplished, in part at least, by local and conference training schools and institutes, as well as in Pastors' and Leadership Schools at Junaluska and Sequoyah, and Board of Missions Standard Schools, but more attention should be given to this part of the work, so much depends on the leaders.

FIELD WORK

This Secretary attended the following Annual Conferences: Texas, Illinois, Western Virginia, and Arizona. She taught at the following summer schools: Mount Sequoyah Leadership Training School, Emory and Henry Pastors' School and Atlanta Interdenominational School of Missions. A course on Children's Work was offered at Junaluska Leadership Training School, which was taught by Mrs. W. H. Ballengee. Three District and two zone meetings were attended.

THE WORKERS

No reports of the Children's Department would be complete without a word about the splendid cooperation of the

Conference and local superintendents, their untiring devotion and efforts to promote the whole program. Three have bravely carried on when death claimed their dearest, others have had serious illness themselves or in their families. To this Secretary one of her greatest sources of inspiration and confidence of the success of the work is the generous and devoted service rendered by the large army of faithful women.

Guiding Principles.—In closing this report we wish to set forth three of the principles which guide us in this work:

The *end* of missionary education is nothing less than the production of *Christian character in children,* through faith in and fellowship with Christ, the living Saviour, and through corporate sharing of life in a divine society and should lead to a growing sense of relationship to God, to a definite commitment of the will to him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ.

The *primary method* of missionary education is by participation in activity and sharing experience, therefore we seek to develop our program that missionary education is vitally rooted in fellowship and related to the everyday experience of the pupil.

The *test* of missionary education is whether the periods of instruction color the whole life and activity of the group. Does the teaching of friendship with children of Japan make the child more friendly to his Italian or Mexican schoolmate? Does it help him to practice good will toward the Negro child of his community?

REPORT OF TREASURER

GENERAL WORK

FREDERIC L. STURDEVANT
CERTIFIED PUBLIC ACCOUNTANT
INDEPENDENT LIFE BUILDING

NASHVILLE, TENN., January 31, 1929.

Dr. W. G. Cram and the Executive Committee,
Board of Missions, M. E. Church, South,
Nashville, Tenn.

Gentlemen: In accordance with your valued commission, we have audited the Accounting records of the Department of General Work of the Board of Missions, M. E. Church, South, Nashville, Tenn. The period under review extends from January 1, 1928, to the close of business, December 31, 1928. The Departmental Sections are as follows:

Missions Department, Home and Foreign.
Mission Building Department, Doctors' and Lake Junaluska.
Annuity Department.
Trust Department.

We have prepared, and are submitting as a part of this report, a consolidated Statement of Assets, Liabilities, and Capital, evidencing the correct financial status of the Department at the close of business December 31, 1928; and subsidiary exhibits and schedules analyzing the financial and operating activities of the individual departmental units for the year 1928.

All receipts were traced to deposits and reconciliation with depositories effected. Funds expended were properly vouchered and accounted for.

We hereby certify that the values reflected in the accompanying exhibits and schedules are in accordance with the records and, in our opinion, are correct. All investments were subjected to an actual inventory by the Auditor and their earnings traced. Additions and betterments to permanent assets have been accounted for.

We will be glad to orally explain any item or detail requested.

Very truly yours,

F. L. STURDEVANT,
Certified Public Accountant.
(Tennessee-Mississippi)

BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH
Nashville, Tenn.

Office of the Treasurer
Dr. W. G. Cram, General Secretary,
Members of the Board of Missions,
Methodist Episcopal Church, South,
Nashville, Tenn.

December 31, 1928.

I am presenting for your consideration a summary of the financial statement of the Board of Missions of the Methodist Episcopal Church, South, General Work, as of December 31, 1928, prepared and certified to by F. L. Sturdevant, Certified Public Accountant, Nashville, Tenn.

The statements are compiled according to departments—Missions, Mission Building, Annuity, and Trust. In addition to the above, there is a combined statement of all departments, showing total assets and liabilities.

You will also find a statement of receipts from Annual Conferences —*i. e.*, Assessments, Epworth Leagues, Sunday Schools—regular and specials—Missionary Maintenance, Church and Individual Specials, also Miscellaneous Sources.

I desire to submit the following analysis:

Page 6. *Missions Department.*—On December 31, 1928, there was a cash balance to the credit of this department of $138,691.71 and notes and accounts receivable of $24,552.79, making a total of Liquid Assets of $163,244.50.

Under Current Liabilities there is a miscellaneous indebtedness of $97,094.16. Deducting this amount from the total Liquid Assets of $163,244.50, leaves a cash *surplus* over liabilities of $66,150.34. In addition, there is a further credit of $92,317.64 advanced on 1929 appropriations.

The item, Deferred Liabilities, of $470,000 represents the loan on the Doctors' Building, which is provided for, both interest and principal, from the net earnings of the Doctors' Building, according to Board's action.

Page 7 represents the total income to the mission section for the current year.

Name		Amount	Per Cent of Income
Assessments		$ 519,768 10	36.5
Negro Work		38,910 26	2.8
Epworth Leagues		59,115 28	4.2
Sunday Schools, Regular,	$122,837 94		
Sunday Schools, Specials,	27,038 82		
Total Sunday School Receipts		$ 149,876 76	10.5
Church and Individual Specials	$225,376 95		
Undirected Gifts	428,028 25		
Total Missionary Maintenance Receipts		653,405 20	45.9
Bequest and Miscellaneous		2,399 75	.1
Total Income for 1928		$1,423,475 35	100.0

There was a decrease in receipts on Conference assessments and Negro Work over the previous year of $45,197.04; a decrease in Epworth League receipts of $13,356.73; a decrease in Sunday school receipts of $38,388.48; a decrease in Missionary Maintenance and Specials of $134,528.59; making a total decrease in Annual Conference receipts of $231,470.84.

ANNUAL CONFERENCE INCOME COVERING A PERIOD OF EIGHT YEARS: ASSESSMENTS AND NEGRO WORK:

1921	$ 570,416.	1925	$ 604,956.
1922	580,633.	1926	588,650.
1923	621,989.	1927	603,875.
1924	600,312.	1928	558,678.

The income from Annual Conference benevolences for the year 1925-26-27-28 is $17,191 less than the total amount received for the years 1921-22-23-24, showing that the Missionary Maintenance Campaign has not affected the payment of these benevolences, and that the money received by the Board of Missions from the Missionary Maintenance Campaign is new money.

Page 8 and 9. Receipts and Disbursements, Mission Department. This table represents the gross receipts and disbursements from every source, banks and otherwise.

Page 10, 11, and 12. Appropriations Missions Department. The amounts were expended as follows:

Name	Amount	Per Cent of Income
Foreign	$882,683 97	62.0
Home	278,510 22	19.6
Conference Missionary Secretaries	40,030 16	2.8
Education and Promotion	38,459 64	2.7
Administrative Expense	96,813 88	6.8
Miscellaneous Expenditures	15,972 15	1.1
Refund Sunday Schools and Epworth League	22,216 09	1.6
Balance of 1928 Income	48,789 24	3.4

The total appropriation voted for 1928 was $1,393,486.55; total expended, $1,374,686.11, leaving $18,800.44 unexpended.

The administrative expense for 1928 was 6.8%, a reduction of 0.2% over previous year, leaving 93.2% of entire year's receipts to be used for Home and Foreign missions and Educational work, both Conference and otherwise.

Page 13. *Doctors' and Lake Junaluska Buildings.*—In December the Doctors' Building retired its entire bank indebtedness of $25,000, representing the balance of the purchase price. This explains the small cash balance of $959.87 to the credit of this department.

Page 14. *Receipts and Disbursements and operating expenses of Doctors' Building for 1928.*—The total rental income was $95,042.17; the total operating expense was $36,981.19, leaving a net operating profit of $61,014.93, or 7.93% on invested capital.

There was expended on the Doctors' Building for new construction the sum of $22,366.86, which was charged to capital account. A distribution to the general section of $23,500 was made for the purpose of paying interest on the loan on the building.

There was a decrease of $4,162.94 in income from rents, and an increase of $2,636.52 in operating expense caused by repairs.

Page 15. *Annuity Department.*—There were issued during 1928 new annuity contracts amounting to $55,883.17, an increase over previous year of $15,051.88. On page 15 will be found table of receipts and disbursements, Annuity department. The gross income from annuity investments was $14,642.30; paid to annuitants $14,680.94; expenditures in excess of income $38.64. Lapsed annuities for 1928 amounted to $650. On page 16 will be found list of annuity investments.

Page 17. *Trust Department.*—There was received in new endowments the sum of $23,382.95, from the following bequests: Ramsey, Bowman, Jones, Neal, Cotton, and Winkler. On page 17 will be found a table of receipts and disbursements of Trust department.

The net earning in the Trust department for 1928 was $5,023.76. This amount was transferred to the Mission departments to be used for the purpose for which the trust was created. This does not include the interest due by the Southern Assembly on their bond of $50,000 which we are unable to collect.

On page 18 will be found a list of endowments held by the Board. The item, $35,275, is being held by Board action to apply on the Board's indebtedness. On page 18 is a list of the investments in the Trust Department.

On page 19 you will find a consolidated statement of all departments.

On page 20 you will find an analysis of cash on deposit in the several depositories showing a total of $147,007.16.

On page 20 you will find a table showing the income from Annual Conferences and from various and miscellaneous sources. This table affords an interesting study as to the annual conference income.

Respectfully submitted,

J. F. RAWLS, *Treasurer.*

STATEMENT OF ASSETS, LIABILITIES, AND CAPITAL, MISSIONS DEPARTMENT

December 31, 1928.

ASSETS

Current			
Cash		$138,691 71	
Notes Receivable		653 61	
Accounts Receivable		9,725 94	
Advances on 1929 Appropriations		92,317 64	
Methodist Evangel and China		14,173 24	$255,562 14
Excess of Liabilities over Assets			
December 31, 1927 (Deficit)	$341,956 48		
1928 Adjustments (Net)	18,364 78	360,321 26	
1928 Net Surplus Income		48,789 24	$311,532 02
			$567,094 16

LIABILITIES AND CAPITAL

Current		
Notes Payable	$ 22,458 42	
Accounts Payable	69,117 40	
Missionary Voice Funds	5,518 34	$ 97,094 16
Deferred		
Doctors' Building Mortgage Loan		470,000 00
		$567,094 16

RECEIPTS AND DISBURSEMENTS, MISSIONS DEPARTMENT

YEAR 1928.

Cash balances December 31, 1927			$ 108,965 71
1928 Receipts			
Assessments		$ 519,768 10	
Churches and Individuals	$ 225,376 95		
Undirected Gifts	444,877 24	670,254 19	
Epworth Leagues		59,115 28	
Negro Work		38,910 26	
Sunday Schools, Regulars	$ 123,864 45		
Sunday Schools, Specials	27,344 41	151,208 86	
Bequests		23,249 66	
Building Churches		396 00	
Deficit Credits		19,054 51	
Furniture and Fixtures Sale		492 20	
Miscellaneous		2,264 76	
(Sale of Publication Mission Study Books)		67,579 78	
Opelousas Oil Lease		560 00	
Money Borrowed (repaid)		200,000 00	
Accounts Payable		78,417 97	
Collection of Notes Receivable		1,895 69	
Collection of Accounts Receivable		26,999 29	$1,860,266 55
			$1,969,232 26
1928 Disbursements			
On Bequests (to Trust Department)		$ 23,214 67	
Building and Churches		396 00	
Deficit Charges		7,340 19	
Furniture and Fixtures		810 89	
(Publication Expenditure, Mission Study Books)		78,936 61	
Missionary Maintenance		16,848 99	
Sunday Schools, Regular		1,026 51	
Sunday Schools, Special		305 59	
Repayment of Money Borrowed		200,000 00	
Payment of Miscellaneous Notes		11,523 94	
Accounts Payable Disbursements		71,568 91	
Accounts Receivable		32,181 89	
1928 Appropriations	$1,374,686 11		
Advanced in 1927	80,617 39	1,294,068 72	
1929 Appropriations Cash Advanced		92,317 64	$1,830,540 55
Cash Balances, December 31, 1928			$ 138,691 71

APPROPRIATIONS, MISSIONS DEPARTMENT

YEAR 1928

Foreign			
Africa	$ 42,428 12		
Belgium	54,015 13		
Brazil	42,322 60		
Central Brazil	34,492 43		
China	134,040 27		
Contingent	12,452 86		
Cuba	65,482 73		
Czechoslovakia	37,390 38		
Japan	138,620 22		
Korea	113,951 84		
Mexico	82,908 54		
Poland	61,220 38		
Russia	4,653 24		
Siberia	13,100 00		
South Brazil	45,605 23	$	882,683 97
Home			
Arizona Conference	$ 10,144 84		
Army and Navy	4,950 00		
California Oriental Mission	17,640 00		
Contingent	3,742 61		
City Work	37,211 62		
Denver	5,499 99		
Evangelism, Church Buildings	830 45		
Evangelism, Incidentals	999 00		
Florida Conference	9,920 00		
Illinois Conference	2,249 07		
Indian Missions	7,500 00		
Indian Schools	8,499 96		
Italian Work	4,249 96		
Louisiana Conference	6,200 00		
Missionary Evangelists	2,599 96		
Negro Work	38,800 00		
New Mexico	8,650 00		
Northwest Conference	12,550 00		
Pacific	6,510 00		
Paine College	11,000 00		
Rural	6,982 69		
Scarritt College	2,000 00		
Superintendent Industrial Work	6,799 54		
Texas Mexican Mission	31,710 72		
Western Mexican Mission	27,470 00		
West Oklahoma Conference	1,800 00		
West Texas	300 00		
Western Virginia	1,699 81	$	278,510 22
Conference Missionary Secretaries			
Salaries	$ 31,208 38		
Expense	8,821 78	$	40,030 16

Education and Promotion		
Candidate and Medical Advisory Committee	266 76	
Life Service Commission	300 00	
Church School of Missions	2,026 98	
Material and Incidentals	2,375 86	
Honorarium, Standard Training Schools	1,596 20	
Missionary Education Movement	500 00	
Pastors' Schools	1,025 60	
Summer School of Missions	1,371 41	
Bureau of Specials	1,409 76	
Conference Promotion	11,949 22	
Literature	13,742 48	
Postage	2,376 33	$ 38,459 64
Administrative Expenses		
Salaries	$ 30,280 08	
Annual Meetings	2,055 63	
Incidentals	6,097 60	
Interest	9,647 73	
Office Salaries	23,540 01	
Officers' Travel	6 593 38	
Lake Janaluska Building	2,685 47	
Postage	1,585 56	
Printing and Circulating Annual Report	2,611 31	
Rent and Telephones	9,717 11	
Secular Press Bureau	800 00	
Superannuate Allowance	1,200 00	$ 96,813 88
Miscellaneous		
Annuity Cultivation	$ 2,000 00	
Bishops' Travel	3,622 15	
Commission on Church and Race Relations	50 00	
Committee on Anglo-American Congregation	300 00	
Committee on Co-operation Latin America	2,500 00	
Foreign Missions Conference	2,500 00	
Home Mission Council	500 00	
Missionaries' Travel	2,000 00	
Scarritt College Chair of Music	2,000 00	
Work among Students at Government Indian Schools	500 00	$ 15,972 15
Refund to Sunday Schools and Epworth League		22,216 09
		$1,374,686 11

STATEMENT OF ASSETS, LIABILITIES, AND CAPITAL

DOCTORS' AND JUNALUSKA BUILDINGS

December 31, 1928.

ASSETS			
Current			
Cash on Deposit	$ 959 87		
Notes Receivable	2,391 00		
Accounts Receivable	3,983 84	$ 7,334 71	
Permanent			
Doctors' Building	768,956 58		
Lake Junaluska Buildings and Site	156,483 99		
Furniture and Fixtures	37,791 76		
	$ 963,232 33		
Depreciation Allowance, Lake Junaluska Buildings	38,589 05	924,643 28	$ 931,977 99
LIABILITIES AND CAPITAL			
Surplus			
December 31, 1927	$ 172,301 08		
Centenary Commission Account	731,608 00	$ 903,909 08	
1928 Doctors' Building Operating Profit	$ 61,014 93		
Interest on Doctors' Building Loan $23,500 00			
Depreciation, Junaluska Building 9,446 02	32,946 02	28,068 91	$ 931,977 99

RECEIPTS AND DISBURSEMENTS, MISSION BUILDING

YEAR 1928.

Cash balance, December 31, 1927		$ 5,805 65
Receipts		
Cash Collections of Accounts Receivable	$ 3,730 73	
Centenary Commission	5,808 00	
Miscellaneous Sales	524 40	
Collection of Notes Receivable	664 27	
Junaluska Receipts	1,012 09	
Rental Receipts	95,042 17	106,781 66
		$ 112,587 31
Disbursements		
To Accounts Receivable	$ 482 61	
New Construction Work, Doctors' Building	22,366 86	
Expenses (Gross)	37,294 05	
Purchase of Equipment	1,048 92	
Liquidation of Notes Payable	25,000 00	
Repairs to Junaluska Building	1,935 00	
Interest paid	23,500 00	111,627 44
Cash balance, December 31, 1928		$ 959 87

DOCTORS' BUILDING OPERATING STATEMENT

Year 1928.

INCOME		
From Rentals		$ 97,996 12
EXPENSE		
Fuel	$ 2,344 33	
Insurance	2,469 49	
Interest	748 94	
Lights	4,519 02	
Incidentals	2,109 69	
Repairs	5,771 14	
Salaries and Wages	16,468 23	
Supplies	1,503 70	
Water and Ice	1,046 65	36,981 19
Net Operating Profit		$ 61,014 93

STATEMENT OF ASSETS, LIABILITIES, AND CAPITAL ANNUITY DEPARTMENT

December 31, 1928.

ASSETS			
Cash		$ 2,124 81	
Accounts Receivable for Mission Advance		83,427 82	
Notes Receivable, C. B. Robinson		760 00	
Investments		187,104 89	$ 273,417 52
LIABILITIES AND CAPITAL			
Annuity Bonds Outstanding		$ 255,937 82	
Annuity Bonds Payment		754 46	
Surplus December 31, 1927	$ 17,304 24		
1928 Excess of Expenditures over income	579 00	16,725 24	$ 273,417 52

RECEIPTS AND DISBURSEMENTS, ANNUITY DEPARTMENT

Year 1928.

Cash balance, December 31, 1927			$ 3,320 64
Receipts			
Cash received from sale of Annuity Bonds		$ 20,810 00	
Annuity Installment Receipts		5,473 17	
Interest Received		14,642 30	
Sale of Investments		1,000 00	41,925 47
			$ 45,246 11
Disbursements			
Interest on Investments at Date of Purchase		$ 540 36	
Interest Paid		14,680 94	
Purchase of Investments		27,900 00	43,121 30
Cash balance, December 31, 1928			$ 2,124 81

INVESTMENTS, ANNUITY DEPARTMENT

December 31, 1928.

Bonds	*Cost*
Government, Argentine Nation	$ 4,975 00
Cadillac Apartment Bonds	4,000 00
Harry Nichol Building	10,497 39
Central Mortgage Company	6,000 00
Corinell Apartment	5,000 00
Cumberland Telephone and Telegraph Company	9,662 50
Evanston Court Bonds	5,000 00
Forest Park Apartment	2,000 00
Gaylord Apartment	2,000 00
Grandem Building	5,000 00
H. G. Hill and Company	6,500 00
Nashville Railway and Light Company	1,970 00
National Cottonseed Products	5,000 00
Northwestern Building	1,000 00
Pratt Consolidated Coal Company	10,000 00
Republic of Chile	4,700 00
Southwestern Bell Telephone Company	9,525 00
United States of Brazil	4,625 00
Wert-Morgan-Hamilton Bag Company	8,000 00
Total Bonds	$ 105,454 89
Stocks	
Federal Compress and Warehouse Company	$ 2,400 00
Properties	
Dietrich House at Lake Junaluska	$ 4,250 00
Putnam Terrace Farm	20,000 00
	$ 24,250 00
Notes for Loans	
Folsom Training School	$ 5,000 00
Paine College	50,000 00
	$ 55 000 00
	$ 187,104 89

STATEMENT OF ASSETS, LIABILITIES, AND CAPITAL, TRUST DEPARTMENT

December 31, 1928.

ASSETS		
Cash	$ 5,231 27	
Investments	161,022 50	
Notes Receivable—		
Soochow University	4,250 00	$ 170,503 77
LIABILITIES AND CAPITAL		
Endowment	$ 168,993 45	
Surplus	1,510 32	$ 170,503 77

RECEIPTS AND DISBURSEMENTS, TRUST DEPARTMENT

Year 1928.

Cash balance, December 31, 1927		$ 8,227 82
Receipts		
Received on New Endowments from Missions Department and Direct	$ 23,382 95	
Interest on Bank Balances	163 84	
Investment Interest Received	5,123 25	
Sale of Investments	5,020 50	
Collection on Soochow University Note	2,125 00	35,815 54
		$ 44,043 36
Disbursements		
Accrued interest on Investments at Date of Purchase	$ 263 33	
Transfer of Trust Department net 1928 Income to Mission Department	5,023 76	
Purchase of Investments	33,525 00	38,812 09
Cash balance, December 31, 1928		$ 5,231 27

INVESTMENTS, TRUST DEPARTMENT

December 31, 1928.

Bonds	*Cost*
First Baptist Church	$ 10,000 00
Government of Argentine Nation	497 50
Times Building Company	10,000 00
Lexington Water Company	3,000 00
Nashville Railway and Light Company	2,000 00
Province of Buenos Aires	4,825 00
Republic of Chile	4,700 00
Werthan-Morgan-Hamilton Bag Company	2,000 00
	$ 37,022 50
Notes	
Exchange of Property in Mexico	$ 70,000 00
Southern Assembly	50,000 00
Taft Land and Development Company	4,000 00
	$ 124,000 00
Total Investments	$ 161,022 50

ENDOWMENTS, TRUST DEPARTMENT

December 31, 1928.

Name	*Amount*
John D. Abney	$ 1,100 00
Robert C. Bailey	1,000 00
Mary E. Baker	223 72
Kate T. Borders	1,896 50
Anna Bruce Bowman	2,773 77
Mrs. L. A. Clark	1,000 00
Noah W. Cooper	1,000 00
Dr. and Mrs. T. W. Cotton	2,500 00
Estate of W. F. Taylor	7,907 75
Marie Lovett Foote	1,000 00
Lucy Foust Galloway	1,500 00
Joseph A. Johnston	194 10
Andrew Francis Jones	800 00
B. F. Jones	2,372 63
Christian Keener	14,000 00
Kwansei-Gakuin Building School Fund	8,887 50
Board of Mission Debt Fund	35,275 00
Dr. Martin's Ministerial Student	135 00
Methodist Training School	59,095 23
Mary F. Neal	17,125 35
Edwin H. Peterson	500 00
Joe M. Ramsey	4,367 45
Drucy V. Reaves	1,437 45
Rhea Newton Bond	100 00
Mrs. R. D. Smart	1,000 00
Hatton D. Towson	702 00
Vassar Fund	500 00
Sarah J. Williams	500 00
Eugene H. Winkler, M.D.	100 00
	$ 168,993 45

CONSOLIDATED STATEMENT OF ASSETS, LIABILITIES, AND CAPITAL, DEPARTMENT OF GENERAL WORK

At the Close of Business, December 31, 1928.

ASSETS

Cash			
On Deposit		$ 147,007 66	
Receivables			
Notes	$ 8,054 61		
Accounts	97,137 60	105,192 21	
Investments			
Stocks	$ 2,400 00		
Bonds	142,477 39		
Properties	24,250 00		
Notes	179,000 00	348,127 39	
Advances			
On 1929 Appropriations	$ 92,317 64		
Methodist Evangel and China	14,173 24	106,490 88	
Permanent		924,643 28	$1,631,461 42

LIABILITIES AND CAPITAL

Payables			
Notes Payable	$ 22,458 42		
Accounts Payable	69,117 40		
Missionary Voice Funds	5,518 34	$ 97,094 16	
Restricted Credits			
Annuity Bonds Outstanding	$ 255,937 82		
Annuity Bonds Installments	754 46		
Endowments	168,993 45	425,685 73	
Deferred			
Doctors' Building Mortgage Loan		470,000 00	
Surplus			
Mission Buildings	$ 931,977 99		
Annuity Department	16,725 24		
Trust Department	1,510 32		
	$ 950,213 55		
Less Deficit, Mission Department	311,532 02	638,681 53	$1,631,461 42

BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH
INCOME FROM ANNUAL CONFERENCES, DURING 1929
FROM ALL SOURCES

Conference	Assessments for Missions.	Paid on Assessments.	Missionary Maintenance and Specials.	Epworth Leagues.	Sunday Schools.	Negro Work.	Grand Total from Conferences.
Alabama	$ 25,208 10	$ 12,360 89	$ 10,315 80	$ 900 56	$ 2,654 12	$ 827 09	$ 27,058 46
Arizona	1,497 48	721 30	424 20	199 31	361 11	56 35	1,762 27
Baltimore	26,510 64	18,962 00	24,213 50	3,808 49	11,555 44	1,422 00	59,961 43
Central Texas	30,209 83	24,933 08	17,979 94	2,660 22	4,555 18	1,870 04	51,998 46
Denver	1,292 79	971 53	135 25	47 00	163 00	72 89	1,389 67
East Oklahoma	14,468 10	8,630 22	9,019 34	447 26	2,974 37	647 28	21,718 47
Florida	21,273 04	10,905 17	5,927 74	4,229 34	11,786 39	817 91	33,666 55
Holston	29,776 40	25,803 72	43,593 21	1,366 52	2,645 70	1,937 34	75,346 49
Illinois	2,239 27	974 00	1,793 56	250 43	443 74	73 00	3,535 73
Kentucky	12,225 08	7,625 98	13,727 75	669 57	67 75	570 88	22,661 93
Little Rock	18,916 96	13,794 50	25,516 71	1,527 50	4,517 42	1,034 80	46,390 93
Louisiana	19,367 30	13,132 66	21,550 18	983 56	3,798 08	984 97	40,449 45
Louisville	19,161 10	13,685 78	12,994 11	1,431 56	2,619 00	1,025 05	31,755 50
Memphis	25,088 28	15,100 82	19,956 25	2,198 41	3,524 79	1,132 59	41,912 86
Mississippi	20,444 87	13,958 45	26,150 50	1,890 93	3,993 28	1,047 55	47,040 71
Missouri	16,561 64	8,575 53	4,062 88	786 47	3,433 52	643 19	17,501 59
New Mexico	5,042 29	3,857 94	1,857 35	184 24	1,281 77	303 13	7,484 43
North Alabama	38,150 55	19,743 89	28,351 12	1,963 10	4,668 37	1,480 70	56,207 18
North Arkansas	21,793 61	11,354 84	13,808 47	1,159 44	3,263 65	851 63	30,438 03
North Carolina	33,622 82	23,698 12	25,034 08	1,952 22	2,218 24	1,777 41	54,680 07
North Georgia	37,934 59	20,205 41	45,714 65	2,382 07	1,390 70	1,504 66	71,197 49
North Mississippi	21,169 75	14,026 15	12,232 65	556 86	2,009 22	1,051 87	29,876 75
North Texas	27,504 08	19,064 34	11,819 51	5,324 82	3,796 71	1,429 85	41,435 23
Northwest	2,030 44	812 53	922 95	369 42	323 85	60 94	2,489 69
Northwest Texas	19,116 03	14,670 25	7,228 99	958 44	3,580 27	1,100 30	27,538 25
Pacific	7,105 04	4,120 97	8,790 13	1,654 49	240 00	309 09	15,114 68
St. Louis	14,108 29	10,215 65	1,388 29	1,687 54	943 45	751 06	14,985 99
South Carolina	19,473 59	10,252 00	14,062 45	1,326 57	2,227 46	769 00	28,637 48
South Georgia	32,353 70	20,328 04	36,242 98	1,262 86	9,564 60	1,524 64	68,923 12
Southwest Missouri	13,968 19	8,114 94	1,581 03	1,243 55	591 21	608 63	12,139 36
Tennessee	24,097 10	18,843 67	23,422 74	781 59	3,026 77	1,414 64	47,489 41
Texas	30,673 68	23,061 22	25,891 08	1,568 47	3,279 89	1,729 63	55,530 29
Upper South Carolina	21,208 06	13,329 00	15,625 35	2,445 52	2,194 78	1,000 00	34,594 65
Virginia	44,602 06	27,285 55	46,821 58	4,958 50	31,962 42	2,047 00	113,075 05
West Oklahoma	13,341 71	9,501 21	13,254 38	579 04	1,812 36	750 11	25,897 10
West Texas	19,126 55	18,745 01	13,600 87	709 33	3,212 23	1,405 91	37,673 35
Western North Carolina	40,218 93	32,673 70	62,380 55	1,710 31	5,082 85	2,453 14	104,300 55
Western Virginia	14,773 08	5,655 04	2,961 58	939 77	4,113 07	423 99	14,091 45
Various Sources		75 00	3,051 50				3,126 50
Assessments against Foreign and Home Conferences (collections used locally)	14,344 98						
Miscellaneous (bequests and Income from Trust Funds)							27,985 02
Grand Total	$ 800,000 00	$ 519,768 10	$ 653,405 20	$ 59,115 28	$ 149,876 76	$ 38,910 26	$ 1,449,060 62

ANALYSIS OF CASH ON DEPOSIT, DEPARTMENT OF GENERAL WORK
DECEMBER 13, 1928.

Depositories.	Total.	Missions Dept.	Missions Building Dept.	Annuity Dept.	Trust Dept.
American National Bank	$ 37,992 55	$ 37,992 55			
Chemical National Bank	23,097 16	23,097 16			
Fourth and First National Bank	59,156 53	59,156 53			
Third National Bank	18,445 47	18,445 47			
Broadway National Bank	959 87		$959 87		
Broadway National Bank	2,124 81			$ 2,124 81	
Nashville Trust Company	5,231 27				$ 5,231 27
	$ 147,007 66	$ 138,691 71	$959 87	$ 2,124 81	$ 5,231.27

REPORT OF TREASURER—WOMAN'S WORK

RECEIPTS BY DEPARTMENTS.

Conference	Adult.	Young People.	Junior Division.	Baby Division.	Primary.	Total.
Alabama	$ 37,062 55	$ 1,126 46	$ 884 51	$ 449 34	$ 277 14	$ 39,800 00
Arizona	1,786 23	10 87	89 44	69 63	.....	1,956 17
Baltimore	36,911 28	4,711 40	1,902 54	318 17	301 77	44,145 16
Brazil	19 07	.....	.....	.....	.....	19 07
Central Texas	27,562 98	551 45	737 10	148 47	.....	29,000 00
Cuba	12 15	.....	.....	.....	.....	12 15
Denver	1,162 19	88	25 00	.....	.....	1,188 07
East Oklahoma	15,421 36	299 85	341 63	149 10	.....	16,211 94
Florida	41,680 52	859 65	396 29	185 01	113 33	43,234 80
Holston	37,813 17	5,215 44	1,316 69	496 83	377 65	45,219 78
Illinois	1,028 95	.....	152 53	33 30	3 61	1,218 39
Kentucky	20,293 77	1,938 05	624 09	60 91	125 29	23,042 11
Little Rock	25,188 23	1,295 70	765 64	218 01	280 42	27,748 00
Los Angeles	5,348 06	.....	160 41	3 80	.....	5,512 27
Louisiana	35,393 67	1,008 59	602 85	138 43	174 25	37,317 79
Louisville	25,662 17	2,057 37	863 97	180 15	112 34	28,876 00
Memphis	36,780 00	2,912 40	1,711 33	911 97	588 81	42,904 51
Mexico	32 48	.....	.....	.....	.....	32 48
Mississippi	25,518 00	424 00	900 00	195 00	153 60	27,190 60
Missouri	13,019 55	628 92	309 28	46 25	.....	14,004 00
New Mexico	6,680 40	350 00	181 74	40 68	27 58	7,280 40
North Alabama	45,520 55	1,600 00	1,497 61	365 28	337 11	49,320 55
North Arkansas	19,511 00	842 27	462 05	83 07	66 73	20,965 12
North Carolina	47,808 26	1,083 85	1,730 50	799 39	1,954 61	53,376 61
North Georgia	55,686 35	3,880 00	3,154 00	1,645 52	1,325 48	65,691 35
North Mississippi	29,199 62	1,170 89	1,431 83	253 61	240 25	32,296 20
North Texas	31,779 24	1,102 00	538 52	374 67	194 81	33,989 24
Northwest	1,800 39	8 25	4 13	1 50	.....	1,814 27
Northwest Texas	23,799 09	748 95	775 00	125 40	104 54	25,552 98
Pacific	3,837 01	23 81	90 64	11 59	.....	3,963 05
South Carolina	24,776 79	771 72	859 48	54 54	.....	26,462 53
South Georgia	59,003 89	237 59	943 74	467 81	219 61	60,872 64
Southwest Missouri	12,315 74	388 37	354 36	80 13	52 40	13,191 00
St. Louis	10,197 14	805 89	275 78	12 25	5 50	11,296 56
Tennessee	29,021 48	1,590 68	1,165 48	422 36	.....	32,200 00
Texas	32,400 00	600 00	742 08	542 09	215 83	34,500 00
Upper South Carolina	30,983 97	1,038 24	780 74	205 01	112 70	33,120 66
Virginia	53,694 80	4,844 60	1,602 38	413 90	489 74	61,045 42
West Oklahoma	11,095 78	421 99	275 17	114 99	20 38	11,928 31
West Texas	29,509 17	586 10	657 03	189 05	110 33	31,051 68
Western North Carolina	56,880 03	4,000 00	2,309 23	430 64	760 13	64,380 03
Western Virginia	14,154 12	1,600 00	617 83	100 42	81 75	16,554 12
Total	$ 1,017,351 20	$ 50,736 23	$ 32,232 62	$ 10,338 27	$ 8,827 69	$ 1,119,486 01
Total for 1927	955,894 29	53,344 54	37,553 83	10,930 57	3,645 26	1,061,368 49
Increase	$ 61,456 91	.....	.....	.....	$ 5,182 43	$ 58,117 52
Decrease	.....	$ 2,603 31	$ 5,321 21	$ 592 30	.....	.....

RECEIPTS FOR 1928.

CONFERENCE	Foreign.	Home.	Scarritt.	Jubilee.	Total
Alabama	$ 20,800 61	$ 13,304 75	$ 691 22	$ 5,003 42	$ 39,800 00
Arizona	1,106 66	637 04	20 50	191 97	1,956 17
Baltimore	22,582 37	14,312 68	509 79	6,740 32	44,145 16
Brazil	19 07				19 07
Central Texas	15,534 81	9,225 13	987 87	3,252 19	29,000 00
Cuba	7 29	4 86			12 15
Denver	361 21	220 30	504 00	102 56	1,188 07
East Oklahoma	8,903 39	5,543 36	610 00	1,155 19	16,211 94
Florida	20,679 07	18,401 50	1,704 00	2,450 23	43,234 80
Holston	23,137 72	15,277 71	1,160 64	5,643 71	45,219 78
Illinois	667 75	448 07	8 00	94 57	1,218 39
Kentucky	12,153 11	7,987 93	338 85	2,562 22	23,042 11
Little Rock	14,712 52	9,448 59	600 64	2,986 25	27,748 00
Los Angeles	3,070 24	1,373 87	41 50	1,026 66	5,512 27
Louisiana	18,718 65	14,496 11	731 35	3,371 68	37,317 79
Louisville	14,328 73	9,567 06	1,164 45	3,815 76	28,876 00
Memphis	23,140 29	13,590 32	688 00	5,485 90	42,904 51
Mexico	32 48				32 48
Mississippi	14,622 03	9,525 60	1,075 40	1,967 57	27,190 60
Missouri	6,769 75	4,398 22	611 15	2,224 88	14,004 00
New Mexico	3,667 91	2,230 49	155 00	1,227 00	7,280 40
North Alabama	28,014 64	16,861 63	964 73	3,479 55	49,320 55
North Arkansas	11,651 78	7,139 01	342 32	1,832 01	20,965 12
North Carolina	29,539 57	18,121 73	1,681 29	4,034 02	53,376 61
North Georgia	35,803 56	25,500 49	3,187 30	1,200 00	65,691 35
North Mississippi	17,280 47	10,386 68	1,464 02	3,165 03	32,296 20
North Texas	17,225 98	12,246 89	1,307 13	3,209 24	33,989 24
Northwest	958 98	644 06		211 23	1,814 27
Northwest Texas	13,830 91	8,415 29	491 70	2,815 08	25,552 98
Pacific	2,168 08	957 20	314 45	523 32	3,963 05
South Carolina	13,867 75	8,583 49	1,213 00	2,798 29	26,462 53
South Georgia	31,984 84	23,451 60	700 56	4,735 64	60,872 64
Southwest Missouri	7,505 08	3,938 06	607 60	1,140 26	13,191 00
St. Louis	5,535 01	3,392 06	1,301 00	1,068 49	11,296 56
Tennessee	16,293 14	10,443 93	1,290 91	4,172 02	32,200 00
Texas	17,779 49	12,758 41	1,566 95	2,395 15	34,500 00
Upper South Carolina	17,485 04	10,941 46	620 00	4,074 16	33,120 66
Virginia	35,305 48	19,867 40	1,699 25	4,173 29	61,045 42
West Oklahoma	6,051 98	3,790 48	570 50	1,515 35	11,928 31
West Texas	16,391 62	10,886 14	298 10	3,475 82	31,051 68
Western North Carolina	37,152 50	24,150 17	1,250 14	1,827 22	64,380 03
Western Virginia	8,506 38	5,687 46	167 62	2,192 66	16,554 12
Total	$ 595,347 94	$ 388,157 23	$ 32,640 93	$ 103,339 91	$ 1,119,486 01
Other Sources	45,355 32	54,038 26	1,899 21	1,056 61	102,349 40
School Funds		39,119 19			39,119 19
Total	$ 640,703 26	$ 481,314 68	$ 34,540 14	$ 104,396 61	$ 1,260,954 69

DIVISION OF RECEIPTS

Annuities		$ 3,600 00
Bible Women		36,508 71
Bequests: Martha Overall (Home)	$2,500 00	
Martha Overall (Foreign)	7,500 00	
Fannie Susan Dean (Foreign)	1,500 00	
Mrs. E. G. Neil (Foreign)	118 75—	11,618 70
Brevard Laundry Fund		718 65
Brevard Student Loan Fund		100 00
Brevard Permanent Fund		300 00
Day Schools		2,607 18
Dues		416,024 40
Dormitory Fund		9,759 63
Holding Building Fund		5,199 01
Interest		36,758 95
Jubilee (Week of Prayer)		104,396 61
Junaluska Mission Building		106 50
Life Members		4,988 20
Literature Sales		15,737 65
Missionary Voice Salary		1,200 00
Pledge		465,156 28
Rent (Home)		380 00
Refunds		8,047 39
Retirement and Relief		18,219 36
Scholarships (Home)		14,888 60
Scholarships (Foreign)		13,692 43
School Funds		39,119 19
Scarritt Maintenance and Scholarships		34,540 14
Specialized Training		1,069 00
Sale of Property (Anadarko)		1,259 39
Specials		14,958 64
		$1,260,954 69
Centenary:		
Foreign	$ 4,392 40	
Foreign Refund	1,000 00	
Home	1,331 64—	6,724 04
Christian Education Fund:		
Home Schools	$ 1,013 16	
Scarritt	50 00—	1,063 16
Bennett Memorial:		
From Conferences	$ 1,425 00	
Interest	302 57	
Refunds	2,173 54—	3,901 11
Total receipts from all sources		$1,272,643 00

Funds Collected:		
Foreign—Bonds sold	$ 38,750 00	
Home—Certificates of Deposit	11,000 00	
Bennett Memorial	5,950 23—	55,700 23
Total deposits		$1,328,343 23
Bank balance, close 1927		436,449 77
Total		$1,764,793 00
Disbursements in 1928		972,830 81
Total		$ 791,962 19
Investments in 1928		106,832 70
Total		$ 685,129 49
Cash advances on 1929		131,116 86
Total		$ 554,012 63
Balance accounted for as follows:		
Foreign Cash	$ 72,291 33	
Foreign Centenary	90,535 65	
Home Cash	261,024 02	
Home Centenary	22,736 59	
Home Education	10,852 33	
Bennett Memorial	3,775 00	
Scarritt, regular	2,635 16	
Jubilee	90,162 55—	$ 554,012 63

DISBURSEMENTS FOR 1928-1929.

FOREIGN WORK.

		Total 1928	Total 1929
Annuities	$ 2,733 25		
Bennett Gibson Lectureship—Travel	2,018 15		
Contingent	8,145 57		$ 46 67
Inter-Board Expense	3,274 00		
Investments: Bills Receivable	19,700 00		
Bonds	32,530 00		
Certificates of Deposit	1,000 00		
Stock	5,125 00		
Scarritt College Appropriation	20,500 00		5,125 00
Scarritt Interest—Gatling Bequest	225 00		
Scarritt Interest — Hotchkiss Endowed Scholarship	258 84		
Scholarship, Michigan University—Miss Van-Sallie Hindrix Bequest	150 00		
Specials	538 00		
Specialized Training	6,330 50		
Retirement (Missionaries)	6,033 50		
Miscellaneous	1,324 83—	$109,886 64	

Brazil: Maintenance, salaries, scholarships, and miscellaneous		$ 40,020 02	3,355 43
China: Maintenance, salaries, scholarships, and miscellaneous	$ 13,456 54		1,545 41
Woman's Union Medical Work	13,724 00	117,180 54	3,075 00
Congo: Maintenance, salaries, scholarships, and miscellaneous	8,858 14	3,303 83	
Drugs	6,115 18	14,973 32	
Cuba: Maintenance, salaries, scholarships, and miscellaneous		21,926 00	7,168 00
Japan: Maintenance, salaries, scholarships, and miscellaneous		79,454 82	23,912 01
Korea: Maintenance, salaries, scholarships, and miscellaneous		82,103 51	31,905 67
Siberia: Maintenance, salaries, scholarships, and miscellaneous		1,740 00	605 00
White Russia: Maintenance, salaries, scholarships, and miscellaneous		$ 4,903 09	$ 1,902 09
Mexico: Maintenance, salaries, scholarships, and miscellaneous		69,161 84	18,952 97
Total Foreign Work		$541,349 78	$100,897 08
Advanced in 1927 on 1928 work		104,150 08	

HOME WORK

		1928	Advances 1929
Annuities	$ 960 54		
Brevard—Interest on Spencer Scholarship	190 00		
Contingent	9,194 96		$ 715 67
*Centenary—Payment on Korean church	500 00		
Fort Worth Wesley House Special	1,200 00		
Investments: Bills receivable	24,000 00		
Certificates of deposit	21,977 70		
Bonds	2,500 00		
Retirement, Home Workers	6,102 62		
Scarritt College appropriation	23,000 00		5,125 00
Scarritt College: Interest on McKenzie Endowed Scholarship	141 43		
Interest on South Georgia Endowed Scholarship	312 78		
Scholarships	14,953 86		

Special for Miss Bert Winter, from North Georgia Conference	1,800 00		
Specials	4,726 26		
Repairs on Jo Johnson property	204 10		
Terry, Texas Special	750 00—	$112,514 25	
Bible Teachers		$ 6,472 60	727 26
City Mission and Conference Appropriation	$ 8,892 00		
Birmingham City Mission	550 00		50 00
Fort Worth City Mission	916 63		83 33
Pacific, San Francisco	366 63—	10,725 26	33 33
Cuban Work:			
Ruth Hargrove Settlement	$ 2,065 62		195 00
Rosa Valdez Settlement	3,516 00		368 33
Wolff Settlement	4,160 00—	9,741 62	565 30
Delinquent Girls:			
Virginia K. Johnson Home	$ 13,323 49		1,025 00
Repairs	379 99—	13,703 48	
Dependent Girls:			
Vashti Industrial School		23,488 95	1,183 33
Vashti Week of Prayer		2,255 39	
Pacific Coast Work:			
San Francisco Wesley House		$ 1,964 60	$ 175 00
Gulf Coast:			
Galveston, Tex.	$ 2,200 00		200 00
Biloxi, Miss.	5,308 24		619 33
Houma, La.	9,539 89		816 66
Centenary: Purchase and installing heating plant	455 77		
New Orleans, La.	5,256 14—	22,760 04	467 16
Mexican:			
Holding Institute	$ 13,100 00		1,117 91
Homer Toberman	3,681 78		333 33
Mexican day schools	4,483 58		513 32
San Antonio Wesley House	3,151 50		286 50
Valley Institute	5,181 60		404 16
Valley Institute Week of Prayer for Building	24,982 00		
Community Center, El Paso	325 22	54,905 68	

*Payment, Centenary asking, for Korean Church, San Francisco; which has been exchanged with the General Section of the Board of Missions for Mexican work.

Miners:			
Hartshorne	$ 915 97		83 33
Picher	900 00		75 00
Phoenix		825 00	75 00
Thurber	924 63		83 33
West Virginia Coal Fields	5,125 00		425 00
Spoffard Home		8,690 60	300 00
Mountain:			
Sue Bennett	$ 35,302 44		1,783 33
Brevard	26,342 27		1,383 33
Virginia Mountain Rural Work	1,275 00—	62,919 71	100 00
Negro Work:			
Bethlehem House, Augusta	$ 2,866 60		286 16
Centenary: Balance due on twelve lots	2,350 00		
Bethlehem Center, Nashville	6,963 20		691 25
Paine Annex	9,599 19		712 50
Centenary: for work at Paine	137 15		
Social Training	1,025 00		75 00
Inter-racial Work	2,000 00		
Winston-Salem			75 00
Bethlehem Center, Nashville, Week of Prayer	1,029 71—	25,970 85	
Deaconess expense and travel		5,912 74	319 75
Furloughs		11,400 00	1,075 00
Council of Women for Home Missions		400 00	
Interdenominational Work		240 00	
North Arkansas Rural Work		700 00	75 00
Columbus, Ga., worker in Cotton Mills		825 00	75 00
Tuscon, Ariz.		1,250 00	175 00
Miscellaneous		1,345 78	
Total for Home Work		$378,186 55	$ 22,872 90
Advanced in 1927 on 1928 work		15,752 26	
Christian Education Fund:			
Brevard Institute	$ 789 23		
Vashti Industrial School	37 50—	$ 826 73	
Jubilee Fund:			
Spent in 1928		10,563 95	
United Fund:			
Scarritt College: Maintenance and scholarships		32,949 83	
Scarritt Christian Education		50 00	

Bennett Memorial:			
Balance on Building	$ 5,000 00		
Printing biography of Miss Belle H. Bennett	2,073 54		
Printing programs	40 00—	7,113 54	
Total United Fund			$ 40,113 37

ADMINISTRATION

Salaries: Secretaries and Treasurer	$ 9,891 90	$ 900 00
Salary and expense: General Secretary	3,092 75	236 67
Bishops' Travel	1,811 06	
Clerical help, office expense, and travel	11,342 34	884 79
Board meetings	1,556 04	146 82
Regional Conferences	659 41	
Rent	2,821 59	
Total Administration	$ 31,175 09	$ 2,168 28
Advanced in 1927 on 1928 work	2,904 91	

EDUCATION AND PROMOTION SECTION.

President of Council: Office expense and travel	$ 1,125 00	$ 375 00
Vice President: Office expense and travel	200 00	50 00
Recording Secretary: Office expense and travel	200 00	50 00
Superintendent: Social Service	1,650 00	550 00
Superintendents: Young People and Juniors—Office expense and travel	8,548 94	661 93
Secretaries' salaries	9,350 00	850 00
Clerical help: Office expense and travel	9,619 74	905 43
Executive and special committee meetings	2,295 21	742 11
Service Department	8,551 13	871 13
Publications	24,825 49	18 00
Literature Committee	142 24	
Schools of Missions	2,342 75	
Council meeting	4,126 82	
Junaluska general expense	206 00	
Rent	2,977 32	105 00
Deaconess and missionary travel	1,287 40	
Total Education and Promotion Section	$ 77 448 04	$ 5,178 60
Advanced in 1927 on 1928 work	5,250 10	

SUMMARY OF DISBURSEMENTS, 1928.

Foreign Work	$541,349 78	
Home	378,186 55	
Administration	31,175 09	
Education and Promotion	77,448 04	
United Funds (Scarritt and Bennett Memorial)	40,113 37	
Christian Education	826 73	
Jubilee	10,563 95-	$1,079,663 51
Foreign	$100,897 08	
Home	22,872 90	
Administration	2,168 28	
Education and Promotion	5,178 60-	$ 131,116 86
Total disbursements		$1,210,780 37

RECEIPTS SINCE ORGANIZATION.

	Foreign Work	Home Work.	City Missions.
1878–79	$ 4,014 27		
1879–80	13,775 97		
1880–81	19,362 10		
1881–82	25,609 44		
1882–83	29,647 31		
1883–84	38,873 52		
1884–85	52,652 12		
1885–86	51,588 76		
1886–87	50,092 63	$ 261 55	
1887–88	69,729 65	3,837 51	
1888–89	68,165 34	4,258 40	
1889–90	75,476 54	2,954 88	
1890–91	85,969 44	3,046 83	
1891–92	66,448 59	3,727 51	
1892–93	71,199 12	4,628 20	
1893–94	66,377 90	4,995 37	
1894–95	63,951 98	8,457 87	
1895–96	74,403 16	17,553 79	
1896–97	82,880 47	15,346 11	
1897–98	86,418 76	18,896 43	
1898–99	83,587 07	31,566 82	
			Cash.
1899–1900	94,638 55	33,914 04	5,400 92
Twentieth-century offering	2,426 39		
1900–01	82,674 22	48,249 17	6,237 76
Twentieth-century offering	36,135 45		Voucher.
1901–02	104,017 97	46,197 27	4,186 12
1902–03	112,458 78	51,799 56	6,105 50
1903–04	132,143 37	59,414 98	11,110 23
1904–05	146,151 51	74,574 31	19,585 64
1905–06	155,951 10	79,975 74	21,587 57
1906–07	174,597 82	100,996 65	22,985 27
1907–08	226,192 88	118,044 64	29,864 98
1908–09	235,440 97	127,093 97	40,724 53
Sale of property	23,737 31		
1909–10	254,554 75	139,799 19	42,770 68
Sale of property	10,007 71		
1910–11	274,355 17	151,209 39	54,303 06
Sale of property	5,797 90		
1911	244,952 44	141,587 41	46,851 33
1912	292,206 14	181,461 42	59,677 45
Sale of property	1,617 81		
1913	282,684 75	198,277 11	69,596 19
1914	277,569 09	186,747 68	81,160 91
1915	292,629 61	199,384 26	76,584 95
1916	318,395 94	212,314 75	69,540 54
1917	350,545 95	225,581 62	76,687 12
1918	410,277 42	264,205 25	81,418 77
1919	481,114 52	386,052 13	88,906 92
1920	556,342 56	400,292 31	98,420 67
1921	$ 544,738 16	$ 402,749 68	$ 135,500 76
1922	529,547 08	397,029 80	105,448 00
1923	544,225 66	412,762 28	64,093 66

1924	562,656 01	451,654 16	59,258 89
1925	629,672 80	455,857 57	
1926	631,590 77	464,313 50	
1927	678,404 19	490,851 11	
1928	640,703 26	481,314 68	
Jubilee, 1928	52,198 31	52,198 30	
Centenary, 1920	498,511 35	174,583 12	
Centenary, 1921	479,490 31	164,501 94	
Centenary, 1922	152,311 70	27,594 34	
Centenary, 1923	285,678 84	106,430 29	
Centenary, 1924	78,683 48	3,152 25	
Centenary, 1925	81,348 26	24,471 26	
Centenary, 1926	39,184 18	18,986 81	
Centenary, 1927	7,448 74	2,746 03	
Centenary, 1928	5,392 40	1,331 64	
	$13,202,632 72	$7,678,212 88	$1,378,008 42

SCARRITT FUNDS

Balance on hand from 1915	$ 2,025 40
Amount received in 1916	7,028 12
1917	7,256 53
1918	6,206 98
1919	12,992 45
1920	16,791 38
1921	27,095 55
1922	25,228 50
1923	22,078 42
1924	32,757 15
1924 Centenary	331 32
1925	22,284 16
1926	24,424 92
1927	27,862 26
1928	34,540 14
	$ 268,903 28

CHRISTIAN EDUCATION CAMPAIGN FUNDS.

1921: Home schools	$ 6,101 82
1922: Home schools	12,102 80
1923: Home schools	9,131 95
1924: Home schools	7,512 20
1925: Home schools	7,720 81
1926: Home schools	6,074 69
1927: Home schools	1,899 36
1928: Home schools	1,013 16
1921: Scarritt	2,806 00
1922: Scarritt	9,279 90
1923: Scarritt	7,096 45
1924: Scarritt	6,527 26
1925: Scarritt	4,596 04
1926: Scarritt	4,399 80
1927: Scarritt	578 00
1928: Scarritt	50 00
	$ 86,890 24

BENNETT MEMORIAL FUNDS.

1923:	Bennett Memorial	$ 46,325 07
1924:	Bennett Memorial	80,228 92
1925:	Bennett Memorial	124,673 57
1926:	Bennett Memorial	388,356 99
1927:	Bennett Memorial	9,725 11
1928:	Bennett Memorial	3,901 11
		$ 653,210 77
1927:	Jubilee	100 00
	Grand total cash	$21,889,949 89

Respectfully submitted,
FEBRUARY 20, 1928.

MRS. INA DAVIS FULTON, *Treasurer.*

EXTRACTS FROM AUDITOR'S REPORT.

In accordance with agreement we have completed an audit of the accounting records of Mrs. Ina Davis Fulton, Treasurer of the Department of Woman's Work of the Board of Missions, Methodist Episcopal Church, South. The period under review extends from the date of the last audit, January 31, 1928, through January 31, 1929, and embraces the following sections:

FOREIGN DEPARTMENT,
HOME DEPARTMENT,
SCARRITT,
BENNETT MEMORIAL,
JUBILEE.

Properly classified Departmental and Consolidated Balance Sheets are exhibited, reflecting the financial position of the Department at the close of business, January 31, 1929, and Schedules of Receipts, Disbursements, Income, and Expense evidencing the activities for the period under review.

FINANCIAL.

The financial status of the Home and Foreign Departments is further analyzed in the following summary:

ASSETS.

	January 31, 1928	Pct.	January 31, 1929	Pct.	Increase
Cash	$ 437,997 02	40.02	$ 457,439 92	38.54	$19,442 90
Investments	505,005 46	46.15	562,088 16	47.36	57,082 70
Advances	151,340 36	13.83	167,454 70	14.10	16,114 34
	$1,094,342 84	100.00	$1,186,982 78	100.00	$92,639 94

LIABILITIES

	January 31, 1928	Pct.	January 31, 1929	Pct.	Increase
Unpaid drafts	$ 26,535 56	2.43	$ 37,483 56	3.16	$10,948 00
Restricted Credits	833,330 52	75.15	865,634 64	72.93	32,304 12
Surplus	234,476 76	21.42	283,864 58	23.91	49,387 82
	$1,094,342 84	100.00	$1,186,982 78	100.00	$92,639 94

The increase of $49,387.82 in the consolidated surplus is divided as follows:

Foreign depletion of surplus	$28,749 28
Home increase in surplus	78,137 10
	$49,387 82

The Foreign Department's Surplus is rapidly becoming exhausted. In 1926, this account was penalized $10,446.50; $46,661.37 in 1927, and $28,749.28 in 1928.

SCOPE OF EXAMINATION.

Cash verified by correspondence and reconciliation. Receipts and Disbursements are exhibited. All cancelled checks were inspected and are properly vouchered.

Investments were inspected by the Auditor and their earnings properly accounted for. The total restricted credits are $303,546.48 in excess of the investments in the Home and Foreign Department. Of this amount, $191,539.27 is Centenary Funds.

The remaining Balance Sheet elements are scheduled and are correct. The Foreign Department in 1928, disbursed $104.35 for every $100 unit of net income. The Home Department, $78.61.

Very truly yours, F. L. STURDEVANT, *Certified Public Accountant.*
(Tennessee-Mississippi.)

CONSOLIDATED BALANCE SHEET

FOREIGN AND HOME DEPARTMENTS AT THE CLOSE OF BUSINESS
January 31, 1929.

ASSETS.

Cash:			
On deposit		$457,439 92	
Investments:			
Notes	$383,040 00		
Bonds	81,430 00		
Stocks	8,625 00		
Certificates of deposit	88,993 16	562,088 16	
Advances:			
1929 Appropriations		167,454 70	$1,186,982 78

LIABILITIES.

Unpaid Drafts		$ 37,483 56	
Restricted Credits:			
Annuities	$ 56,978 29		
Bequests	92,356 57		
Endowments, scholarships	55,577 38		
Other restricted funds	660,722 40	865,634 64	
Surplus:			
January 31, 1929		283,864 58	$1,186,982 78

STATEMENT OF RECEIPTS AND DISBURSEMENTS.

ALL DEPARTMENTS

Cash Balance: January 31, 1928		$ 436,449 77
1928 Receipts:		
Annuities	$ 3,600 00	
Bible Women	36,508 71	
Bequests	11,618 75	
Brevard	1,118 68	
Day Schools	2,607 18	
Dues	416,024 40	
Dormitory Funds	9,759 63	
Holding Institute Building Fund	5,199 01	
Interest	36,758 95	
Jubilee	104,396 61	
Junaluska Mission Building	106 50	
Life Members	4,988 20	
Literature Sales	15,737 65	
Missionary Voice Salary	1,200 00	
Pledge	465,156 28	
Rent (Home)	380 00	
Refunds	8,047 39	
Retirement and Relief	18,219 36	
Scholarships	28,581 03	
School Funds	39,119 19	
Scarritt: Maintenance and Scholarships	34,540 14	
Specialized Training	1,069 00	
Sale of Property (Anadarko, Okla.)	1,259 39	
Specials	14,958 64	
Centenary	6,724 04	
Christian Education Funds	1,063 16	
Bennett Memorial	3,901 11	
Sale of Bonds	38,750 00	
Sale, Certificates of Deposit	11,000 00	
Notes Collected	5,950 23	— 1,328,343 23
Funds to be accounted for		$1,764,793 00
Accounting and Disbursements:		
Regular Work	$921,326 76	
Scarritt and Bennett Memorial	40,113 37	
Educational	826 73	
Jubilee	10,563 95	
Notes Purchased	43,700 00	
Stocks and Bonds Purchased	40,155 00	
Certificates on deposit purchased	22,977 70	
Advances on 1929 Appropriations	131,116 86	— $1,210,780 37
Cash Balances: January 31, 1929		554,012 63
		$1,764,793 00

FUNDS AVAILABLE AS FOLLOWS.

Foreign:		
Regular	$ 72,291 33	
Centenary	90,535 65	— $162,826 98

Home:			
Centenary and Regular	$283,760 61		
Educational	10,852 33	— 294,612 94	
Bennett Memorial		3,775 00	
Scarritt		2,635 16	
Jubilee		90,162 55	— $ 554,012 63

DEPOSITORIES

American National Bank	$ 22,736 59	
Fourth and First National Bank	488,484 17	
Broadway National Bank	42,791 87	— $ 554,012 63

INVESTMENTS—STOCKS AND BONDS

FOREIGN.

	Cost	
Stocks:		
Federal Compress and Warehouse Company, 74 shares, preferred		$ 7,525 00
Bonds:		
Republic of Chile	$ 3,750 00	
First Baptist Church	2,500 00	
Wholesale Merchants Warehouse Company	5,075 00	
Florida Power and Light Company	2,882 25	
Tennessee Central Railway Company	3,053 00	
Seaboard Airline Railroad Company	1,871 00	
U. S. of Brazil	4,816 25	
Illinois Power and Light Company	3,105 00	
Indiana Hydro-Electric Power Company	2,977 50	
National Cottonseed Products Corporation	500.00	
Nashville Railway and Light Company	1,000 00	
Cumberland Telephone and Telegraph Co.	8,000 00	
Pratt Consolidated Coal Company	5,000 00	
Werthan-Morgan-Hamilton Bag Company	2,500 00	
United States Liberty Bonds	7,400 00	$54,430 00

HOME.

Stocks:		
Thomasville Winter Hotel Company		$ 1,100 00
Bonds:		
National Cottonseed Products Company	$ 2,000 00	
Pratt Consolidated Coal Company	10,000 00	
United States Liberty Bonds	12,000 00	
Cooper Lodge No. 688, F. and A. M.	500 00	
Werthan-Morgan-Hamilton Bag Company	2,500 00	$27,000 00

INVESTMENTS—NOTES RECEIVABLE

FOREIGN.

Name.	Amount.	Total.
H. A. & F. J. Pride and T. R. LeSueur	$ 2,750 00	
R. A. and W. T. Harvill	2,500 00	
R. Bailey Hays	2,500 00	
Bransford Realty Company	16,000 00	
Bransford Realty Company	10,000 00	
A. H. and O. M. Blair	4,000 00	
T. Bolling	2,500 00	
R. Bailey Hays	4,500 00	
J. Carroll Evans	3,000 00	
H. M. and B. B. Brown	4,000 00	
Bransford Realty Company	13,500 00	
Leola Kirz	90 00	
Albert S. Britt and wife	9,000 00	
Martha L. Vaughn	2,500 00	
B. J. and M. S. Binkley and C. Bonet	3,500 00	
Mrs. A. B. Owen	6,000 00	
H. S. and A. M. McSpeeder	1,500 00	
Mrs. Lula Gray Carnes	27,349 52	
E. B. Pennington	3,000 00	
Whaley and Horn	5,000 00	
Mouzon and Meyers	6,500 00	
J. C. Shacklett	6,500 00	
A. P. Briscoe and wife	2,800 00	
T. B. Farris	1,200 00	
R. Bailey Hays	6,500 00	
Harry Edwards	3,500 00	
W. M. and Mary Carr	3,000 00	
W. A. Jackson	1,000 00	
W. A. Jackson	1,000 00	
W. A. Jackson	3,500 00	$158,689 52

HOME.

T. J. Haile and wife	$ 5,500 00	
J. H. Vaughn and wife	6,000 00	
J. J. Todd and wife	3,500 00	
B. T. Binkley	3,500 00	
Floy E. Finney	5,000 00	
E. A. and B. H. Williams	2,750 00	
Bransford Realty Company	9,850 00	
L. S. Maney	4,500 00	
Bransford Realty Company	5,500 00	
Margaret and E. H. Webb	4,500 00	
J. J. Stowe	1,000 00	
E. S. Scruggs	3,000 00	
H. B. Alexander	5,000 00	
C. H. Stanton	1,200 00	
W. B. Hutchinson	8,500 00	
Floy E. Finney	5,000 00	
Bransford Realty Company	10,000 00	
Bransford Realty Company	16,000 00	
Bransford Realty Company	5,200 00	
Mrs. Lula Carnes	7,650 48	
Mouzon and Meyers	750 00	
J. C. Shacklett	750 00	

E. and O. Jones	3,000 00	
D. A. Burke	4,000 00	
I. G. Chase	11,000 00	
W. W. Dillon and Company	2,500 00	
A. F. and F. M. Sinclair	3,500 00	
H. E. and S. Sexton	4,000 00	
A. B. and L. F. Lipscomb	10,000 00	
Marshall Mellor	4,000 00	
J. A. Bolling	5,500 00	
C. W. Mitchell and wife	5,000 00	
Johnson Bransford	2,700 00	
J. M. Cate	3,000 00	
W. H. Tompkins and wife	10,000 00	
W. H. Tompkins and wife	10,000 00	
R. Bailey Hays	4,000 00	
W. F. Davidson and wife	27,500 00	$224,350 48
		$383,040 00

INVESTMENTS—CERTIFICATES OF DEPOSIT

January 31, 1929.

FOREIGN.

	Certificate No.		
Fourth and First National Bank	B-6694	$32,760 00	
Fourth and First National Bank	B-6836	1,000 00	$33,760 00

HOME.

Fourth and First National Bank	B-6521	$ 264 50	
Fourth and First National Bank	B-6637	1,000 00	
Fourth and First National Bank	B-6621	1,384 63	
Fourth and First National Bank	B-6571	21,828 18	
Fourth and First National Bank	B-6619	958 23	
Fourth and First National Bank	B-6618	4,000 00	
Fourth and First National Bank	B-6659	1,000 00	
Fourth and First National Bank	B-6557	866 17	
Fourth and First National Bank	B-6327	953 75	
Fourth and First National Bank	B-6878	1,000 00	
Fourth and First National Bank	B-6711	3,000 00	
Fourth and First National Bank	B-6810	1,955 56	
Fourth and First National Bank	B-6816	225 00	
Fourth and First National Bank	B-6850	718 68	
Fourth and First National Bank	B-6874	10,192 23	
Fourth and First National Bank	B-6880	2,815 42	
Fourth and First National Bank	B-6898	2,117 16	
Fourth and First National Bank	B-6982	953 65	55,233 16
			$88,993 16

BENNETT MEMORIAL.

Fourth and First National Bank	B-6545	8,750 00
		$97,743 16

APPROPRIATIONS FOR 1930

GENERAL WORK—FOREIGN DEPARTMENT

SALARIES OF MISSIONARIES IN UNITED STATES CURRENCY

	Per Year	
	Married	Single
Africa	$ 1,500 00	$ 900 00
Belgium	1,650 00	1,200 00
Brazil	1,700 00	900 00
China	1,650 00	950 00
Cuba	1,700 00	900 00
Czechoslovakia	1,650 00	1,200 00
Japan	1,900 00	1,000 00
Korea	1,900 00	1,000 00
Mexico	1,700 00	900 00
Poland	1,820 00	1,200 00
Increase per year at end of eight years of service	100 00	50 00
Additional increase per year at end of sixteen years of service	150 00	75 00
Another increase per year at end of twenty-five years of service	100 00	50 00

Child Allowance

One to seven years of age, inclusive	$ 150 00
Eight to fifteen, inclusive	225 00
Sixteen to twenty-one	325 00

Superannuated and Disabled Missionaries, General Work

A retiring allowance will be provided equal to the basal salary, minus the amounts received from other superannuate funds of the Church. Missionaries who are retired by the Board of Missions because of age or physical disability before forty-four years of service have been rendered, shall receive a proportionate amount of the basal salary for life, minus the amounts received from the superannuate funds of the Church; the exact amount so received will bear the same relation to the basal salary as the number of years served bears to forty-four years, provided, however, that no missionary retired from age or physical disability shall receive less than $300 per year. In every case the amount received shall be minus the amounts received from other superannuate funds of the Church.

AFRICA,

Missionaries	$28,872 60
Travel	12,825 25
Rent, Taxes, and Insurance	850 00
Educational Work	2,100 00
Medical Work	7,475 00
Industrial Work	6,100 00

Evangelistic Work	2,975 00
Printing and Translation	1,000 00
Business Department	400 00
Miscellaneous	2,850 00
Mission Boat	----------
Total	$65,447 85

BELGIUM.

Missionaries	$10,203 00
Employed Workers	18,995 00
Travel	800 00
Rent, Taxes, and Insurance	4,000 00
Educational Work	15,700 00
General Educational Work	5,550 00
Evangelistic Work	4,000 00
Church Buildings (New)	6,000 00
Miscellaneous	500 00
Total	$65,748 00

BRAZIL CONFERENCE.

Missionaries	$19,408 73
Superannuates	2,710 82
Travel	1,750 00
Rent, Taxes, and Insurance	2,900 00
Educational Work	10,050 00
Medical Work	1,200 00
Miscellaneous	1,335 00
Total Direct Appropriation	$39,354 55
Bulk Sum	8,750 00
Total	$48,104 55

CENTRAL BRAZIL CONFERENCE.

Missionaries	$26,275 91
Travel	9,400 00
Rent, Taxes, and Insurance	5,100 00
Educational	3,000 00
Miscellaneous	400 00
Total, Direct Appropriation	$44,175 91
Bulk Sum	5,000 00
Total	$49,175 91

CHINA.

Missionaries	$58,584 50
Superannuates	9,617 54
Personal Teachers	975 00
Travel	9,950 00
Rent, Taxes, and Insurance	4,800 00
Educational Work	12,250 00

Medical Work	8,250 00
Miscellaneous	11,500 00
Total, Direct Appropriation	$115,927 04
Bulk Sum	17,000 00
Total	$132,927 04

CUBA.

Missionaries	$30,278 05
Superannuates	3,267 97
Travel	3,260 00
Rent and Taxes	2,800 00
Educational Work	9,500 00
Miscellaneous	9,300 00
Total, Direct Appropriations	$58,406 02
Bulk Sum	10,500 00
Total	$68,906 02
Missionaries	$10,374 00
Travel	1,200 00
Rent, Taxes, and Insurance	5,250 00
Educational Work	8,050 00
Evangelism	2,000 00
Miscellaneous	900 00
Total, Direct Appropriation	$27,774 00
Bulk Sum	20,000 00
Total	$47,774 00

CZECHOSLOVAKIA.

JAPAN

Missionaries	$58,069 88
Superannuates	5,242 97
Personal Teachers	420 00
Travel	9,137 50
Rent, Taxes, and Insurance	8,750 00
Educational Work (Kwansei-Gakuin)	26,122 50
Miscellaneous	7,850 00
Christian Literature	850 00
Special Evangelistic Fund	2,000 00
Total, Direct Appropriation	$118,442 85
Total, Bulk Sum	25,360 00
Total	$143,802 85

KOREA

Missionaries	$ 49,450 82
Superannuates	925 00
Personal Teachers	1,350 00
Travel	10,850 00

Rent, Taxes, and Insurance	1,900 00
Educational Work	24,200 00
Medical Work	8,916 64
Miscellaneous	3,800 00
General	19,620 00
Total, Direct Appropriation	$121,012 46
Bulk Sum	14,000 00
Total	$135,012 46

MEXICO

Missionaries	$ 16,312 81
Superannuates	9,441 13
Rent, Taxes, and Insurance	2,750 00
Educational Work	31,000 00
Medical Work	4,500 00
Miscellaneous	10,200 00
Other Items	1,500 00
Total, Direct Appropriation	$ 75,703 94
Bulk Sum	20,000 00
Total	$ 95,703 94

POLAND—DANZIG

Missionaries	$13,076 05
Special Workers	2,600 00
Personal Teachers	400 00
Travel	2,550 00
Rent, Taxes, and Insurance	5,050 00
Educational Work	15,700 00
Miscellaneous	
Business Administration	1,000 00
Christian Literature	5,500 00
Religious Expansion	
Total, Direct Appropriation	$45,876 05
Bulk Sum	24,750 00
Total	$70,626 05

RUSSIAN WORK—HARBIN

Evangelistic Work, Russia	$ 3,600 00

SIBERIA

Missionaries	$ 2,440 00
General Items	2,960 00
Preachers	8,100 00
Itineration	1,300 00
Ministerial Training	1,000 00
Churches, Schools, Parsonages	1,300 00
Property	5,000 00
Total, Siberia	$22,100 00

SOUTH BRAZIL CONFERENCE

Missionaries	$23,989 30
Superannuates	600 00
Travel	4,500 00
Rent, Taxes, and Insurance	2,600 00
Educational Work	10,050 00
Miscellaneous	2,200 00
Total, Direct Appropriation	$43,939 30
Bulk Sum	5,000 00
Total, South Brazil	$48,939 30

RECAPITULATION OF APPROPRIATIONS

GENERAL WORK, FOREIGN DEPARTMENT

Africa	$ 65,447 85
Belgium	65,748 00
Brazil	48,104 55
Central Brazil	49,175 91
China	132,927 04
Czechoslovakia	47,774 00
Cuba	68,906 02
Japan	143,802 85
Korea	135,012 46
Mexico	95,703 94
Poland	70,626 05
Russian Work—Harbin	3,600 00
Siberia	22,100 00
South Brazil	48,939 30
Total for Fields	$ 997,867 97
Contingent	49,819 30
Grand total	$1,047,687 27

GENERAL WORK—HOME DEPARTMENT

Army and Navy Work	$ 6,200 00
City and Industrial Work	39,235 00
Foreign Language Group:	
Florida Conference	10,700 00
Italian Work	4,300 00
Missionary Evangelists	4,600 00
German Mission	300 00
Louisiana Conference	10,900 00
California Oriental Mission	17,030 00
Texas Mexican Mission	44,602 00
Western Mexican Mission	29,985 00
Indian Work	17,940 00
Rural Work	6,750 00

Sustentation Work in Conferences:	
Arizona Conference	9,500 00
Denver Conference	5,800 00
Illinois Conference	2,600 00
New Mexico Conference	10,700 00
Northwest Conference	14,800 00
Pacific Conference	11,250 00
West Oklahoma	2,300 00
Western Virginia Conference	1,900 00
Miscellaneous	47,551 40
	$298,943 40

NEGRO WORK

(Out of Receipts on Assessment for Negro Work)

Bible Teachers—four schools	$ 2,000 00
Capers Chapel	300 00
Interest—Annuity	4,500 00
Expenses, Taxes, and Insurance	600 00
Interracial Commission	3,000 00
Lane College	2,000 00
Miles Memorial College	1,000 00
Paine College—Maintenance	11,500 00
Pastors on Mission Charges	8,000 00
Scholarships	500 00
Six Schools	2,000 00
Pastors' Schools	3,300 00
To even up fiscal year	210 26
Total for Negro Work	$ 38,910 26

RECAPITULATION—HOME DEPARTMENT

Home Department, Regular	$298,943 40
Home Department, Negro	38,910 26
Total	$337,853 66

GENERAL WORK—EDUCATION AND PROMOTION DEPARTMENT

Candidate Work	$ 4,134 00
Educational	17,000 00
Promotional	33,000 00
Epworth League	25,000 00
Total	$79,134 00

GENERAL WORK—ADMINISTRATION AND MISCELLANEOUS

Expense of Administration	$108,500 00
Miscellaneous	25,100 00
Total	$133,600 00

GRAND TOTAL OF ALL DEPARTMENTS—GENERAL WORK

Foreign Department	$1,047,687 27
Home Department	298,943 40
Negro Work	38,910 26
Educational and Promotional	79,134 00
Expense of Administration	108,500 00
Miscellaneous	25,100 00
Total, General Section	$1,598,274 93

WOMAN'S WORK—FOREIGN DEPARTMENT

BASIS OF APPROPRIATION

Dues, Pledges, and Life Members	$531,700 95
Bible Women and Scholarships	52,808 32
Interest	5,435 93
Specials	11,532 34
Literature, Half Sales	7,872 68
Retirement and Relief (Emeritus Missionaries)	6,300 00
Miscellaneous	1,042 92
Balances	22,056 00
Centenary Guarantee	50,000 00
Total Basis for Appropriation	$688,749 14

CHINA

Missionaries	$ 49,452 00
General Expenses	24,734 00
Shanghai District	3,530 00
Sungkiang District	6,515 00
Taichang District	1,710 00
Huchow District	7,115 00
Nanzing District	1,750 00
Changchow District	6,951 00
Soochow District	22,375 00
Union Work	16,090 00
Total	$140,222 00

JAPAN

Missionaries	$ 36,885 00
General Expenses	1,530 00
Kobe District	27,834 00
Matsuyama District	6,356 00
Hiroshima District	35,873 00
Total	$108,478 00

KOREA

Missionaries	$ 43,277 00
General Expenses	1,500 00
Seoul District	23,994 00
Chulwon District	4,250 00

Songdo District	27,752 00
Wonsan District	22,582 00
Choonchun District	12,350 00
Total	$135,705 00

SIBERIA KOREAN MISSION

Bible Women	$2,820 00

BRAZIL

Missionaries	$35,998 00
Office Field Treasurer	250 00
Brazil Conference	2,223 00
Central Brazil Conference	5,113 00
South Brazil Conference	3,765 00
Total	$47,349 00

CUBA

Missionaries	$15,297 00
Organization	600 00
Cienfuegos	5,345 00
Matanzas	7,641 00
Havana	1,188 00
Total	$30,971 00

MEXICO

Missionaries	$41,866 00
Mexican Evangelistic Workers	6,750 00
Student and Woman's Work	1,225 00
Chihuahua District	11,302 00
Durango District	9,140 00
Monterrey District	8,345 00
Coahuila District	9,872 00
Total	$88,500 00

CONGO

Missionaries	$15,517 00
General Expense	650 00
Wembo Nyama	1,650 00
Tunda	1,225 00
Minga	1,125 00
Total	$20,167 00

POLAND

Missionaries	$4,340 00
Hostels for Girls	2,675 00
Miscellaneous	1,200 00
Total	$8,215 00

OTHER APPROPRIATIONS

Scarritt College for Christian Workers	$20,500 00
Interdenominational Work	3,074 00
Administration, Foreign Share	19,790 00
Education and Promotion, Foreign Share	33,461 00
Total	$76,825 00

RECAPITULATION OF APPROPRIATIONS, WOMAN'S WORK—FOREIGN DEPARTMENT

China	$140,222 00
Japan	108,478 00
Korea	135,705 00
Siberia Korean Mission	2,820 00
Brazil	47,349 00
Congo Belge	20,167 00
Cuba	30,971 00
Mexico	88,500 00
Polish Mission	8,215 00
Scarritt College for Christian Workers	20,500 00
Interdenominational Work	3,074 00
Administration	19,790 00
Education and Promotion	33,461 00
Contingent	29,497 00
Total	$688,749 00

WOMAN'S WORK—HOME DEPARTMENT

BASIS FOR APPROPRIATION

Dues	$166,297 62
Pledge	186,174 81
Life Members	1,995 30
Interest	10,766 61
Scholarships	15,013 96
Sale of Literature	7,872 68
Specials	9,676 62
Total	$397,797 60
Contingent	17,723 40
For appropriation	$380,074 20

APPROPRIATIONS

Mountain Work	$ 41,873 00
Mexican Work	32,871 00
Gulf Coast Work	31,699 50
Cuban Work	17,279 41
Negro Work	29,325 58
Work with Miners	10,400 00
Dependent Girls	15,868 00
Bible Teachers	9,000 00
Rural Work	3,600 00
Delinquent Girls	12,329 25
Western Work	8,750 00
Home Mission Specials	15,480 00
Miscellaneous	20,395 00

Scarritt College	23,000 00
City Mission and Conference Appropriation	11,493 00
Administration, Home Share	16,222 00
Education and Promotion, Home Share	35,410 00
Contingent	17,723 00
To assist in Bethlehem Houses	27,745 46
Bethlehem House, Augusta, Ga.	17,833 40
Total	$397,797 60

GRAND TOTAL OF ALL DEPARTMENTS—WOMAN'S WORK

Foreign Department	$ 688,749 00
Home Department	397,797 60
Grand Total, Woman's Section	$1,086,546 60

RECAPITULATION OF TOTAL APPROPRIATIONS, BOARD OF MISSIONS—ALL SECTIONS

General Work	$1,598,274 93
Woman's Work	1,086,546 60
Grand Total	$2,684,821 53

MINUTES OF THE ANNUAL MEETING

OF THE

BOARD OF MISSIONS

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD MAY 7TH, 1929, NASHVILLE, TENN.

FIRST SESSION—MAY 7, 1929

The eighty-third annual meeting of the Board of Missions of the Methodist Episcopal Church, South, convened in the Doctors' Building, Nashville, Tenn., at 9:30 A. M. Tuesday, May 7th, 1929, with Bishop W. B. Beauchamp, President, in the chair.

Devotional service was conducted by Bishop Sam R. Hay; Hymn No. 386, "Stand Up, Stand Up for Jesus," was sung. The Apostles' Creed was recited and Bishop Hay led in prayer. The singing of Hymn No. 415, "Faith of Our Fathers," and the Scripture reading from the fiftieth chapter of Matthew concluded the service.

ROLL CALL

The secretary called the roll and the following were present:

W. B. Beauchamp, Percy D. Maddin, Mrs. Fred A. Lamb, Warren A. Candler, Collins Denny, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, James Cannon, Jr., S. R. Hay, Hoyt M. Dobbs, H. A. Boaz, W. G. Cram, A. F. Smith, F. S. Parker, John W. Shackford, T. D. Ellis, G. L. Morelock, Mrs. F. F. Stephens, O. S. Welch, Mrs. T. J. Copeland, W. Erskine Williams, A. P. Harley, M. L. Butler, W. F. Dunkle, Lavens M. Thomas, Mrs. W. J. Piggott, J. G. Snelling, Mrs. C. W. Nichols, G. L. Harrell, Robin Gould, Mrs. K. C. Childers, Ira F. Hawkins, O. E. Goddard, F. S. Love, Mrs. Luke Johnson, Mrs. E. J. Harper, Mrs. Nat G. Rollins, Louis Boerger, A. J. Cauthen, Mrs. E. P. Peabody, J. J. Gray, Jr., Mrs. J. W. Mills, Mrs.

D. N. Bourne, Mrs. Lee Britt, Mrs. J. A. Mercer, M. A. Childers, J. F. Shinn and H. L. Clay.

LETTERS AND TELEGRAMS

Dr. Cram told of the auto accident to Mrs. Mouzon and daughter near Knoxville, stating that Bishop Mouzon had gone to be with them and would be absent from the meeting. He also read letters of regret for absence from David Davies, Rev. E. R. Steel, Nathan Newby and Rev. C. R. Gray. It was moved that a telegram be sent to Bishop Mouzon, expressing regret and sympathy. Voted. The message sent was as follows:

"Board of Missions very solicitous for Mrs. Mouzon and daughter. Trust they have escaped serious injury. Accept our interest and sympathy."

MRS. FRED R. LAMB, *Secretary*

BUSINESS CALENDAR

The following Business Calendar was presented by Dr. W. G. Cram and adopted:

I. Opening—W. B. Beauchamp.
Devotional.
II. Roll Call.
III. Preliminary Items of Business.
IV. Report of General Secretary.
V. Presentation of Auditor's Report—Mr. P. D. Maddin, Chairman Executive Committee.
VI. Report on Minutes—Executive Committee, F. S. Parker, Secretary.
VII. Report of Treasurer—Woman's Section, Mrs. Fulton.
VIII. Report of Treasurer—General Section, Mr. J. F. Rawls.
IX. Reports of Bishops in charge of Fields:
Africa, Brazil, Central Brazil, South Brazil—Bishop James Cannon, Jr.
Cuba—Bishop Warren A. Candler.
Denver—Bishop W. F. McMurry.
Europe—Bishop U. V. W. Darlington.

Indian Mission—Bishop H. A. Boaz.
Mexico, Texas Mexican Mission, Western Mexican Mission—Bishop W. B. Beauchamp.
New Mexico—Bishop John M. Moore.
China, Japan, Korea—Bishop W. N. Ainsworth.
Oriental Mission and Western Work—Bishop Sam R. Hay.

X. Report from Candidates' Committee.
XI. Report from Nominating Committee.
XII. Report from Foreign Committee, Report No. 1.
XIII. Report from Home Committee, Report No. 1.
XIV. Report from Education and Promotion Committee, Report No. 1.
XV. Report from Estimates Committee.
XVI. Report of President of Board of Trustees, Scarritt College. Confirmation of Trustees.
XVII. Report of Centenary Committee.
XVIII. Report from Foreign Committee, Report No. 2.
XIX. Report from Home Committee, Report No. 2.
XX. Report of Special Committees.
XXI. Report from Education and Promotion Committee, Report No. 2.
XXII. Miscellaneous Items.

PROGRAM FOR CONSECRATION OF MISSIONARIES
METHODIST EPISCOPAL CHURCH, SOUTH
7:30 P.M., May 7th, 1929
At McKendree Church
BISHOP W. B. BEAUCHAMP PRESIDING

1. Organ Voluntary.
2. Hymn No. 631, "Jesus Shall Reign Where'er the Sun."
3. Prayer—Bishop Darlington.
4. Scripture Reading—Bishop Cannon.
5. Reading Deaconess' appointments—Mrs. Downs.
6. Roll of out-going missionaries and fields—Dr. W. G. Cram.
7. Presentation of missionaries to be consecrated—Dr. W. G. Cram.

8. Consecration of out-going missionaries—Bishop Ainsworth.
9. Call women missionaries consecrated at Washington—Miss Case.
10. Address to the out-going missionaries—Dr. Newton.
11. Consecration song by out-going missionaries, No. 352, "Lord in the Strength of Grace."
12. Presentation of furlough missionaries—Dr. O. E. Goddard.
13. Hymn: By congregation, No. 649, "Praise the Saviour All Ye Nations."
14. Closing Prayer and Benediction—Bishop Du Bose.

VISITORS INTRODUCED

The following visitors were introduced:

Rev. J. A. Martin, Sunday School Editor of the Colored M. E. Church, Vice-President of Paine College.

Rev. E. L. Crawford, Secretary of the Board of Temperance and Social Reform.

Rev. W. B. Ricks, Presiding Elder of the Nashville District.

Rev. J. N. Pascoe, Presiding Elder of the Monterey District.

Rev. J. E. Crawford, Stewardship Secretary of the Board of Lay Activities.

Rev. J. E. Harrison, Pastor of Elm Street Church, Nashville, Tenn.

COMMUNICATION FROM ARKANSAS

Dr. Cram read a communication from the North Arkansas Conference pertaining to reduction of Conference assessments in that Conference. It was moved that the Nominating Committee appoint a committee to receive the communication and report back to the Board. Voted. The communication was as follows:

FAYETTEVILE, ARK., DECEMBER 7, 1928.

DR. W. G. CRAM, Nashville, Tenn.

My Dear Doctor:

The North Arkansas Conference is making a tremendous effort to pay 100% on Conference Collections. We have asked the various Conference Boards to assume, in making requests to Budget Com-

mission, that all will be paid. So we have greatly reduced our Conference assessments. This will give ratio of about 62% for General Work and 38% for Conference Work. We could not touch the general assessment; but we have cut the Conference till the General has such a decidedly larger per cent that the Conference passed a resolution asking the Secretary to write to the Board of Missions, the Board of Church Extension and the Board of Education and ask that, under power granted them in Paragraph 336 of 1926 Discipline, they reduce $8,000 of their assessments to our Conference, i. e., that each Board share a reduction in proportion to the amount apportioned for it to our Conference.

Our assessments have been so high that our country work and small towns have had such large assessments for Conference Collections that they were defeated before they began; they knew they could not reach them and so did not do what they could and would have done if the assessments had been in reach.

We feel sure that we shall get more money this way than the other. We have been paying only about 51%. We want to change this record. Will you give us your sympathy and help?

Please take this up and let me hear from you as soon as possible, as we want to apportion decrease to districts and charges.

Sincerely,

F. M. TOLLESON, *Secretary.*

SECRETARY'S REPORT

The report of the General Secretary was read by Dr. W. G. Cram. It was received and ordered filed, and appreciation therefor was expressed. (See page 11.)

AUDITOR'S REPORT

The presentation of the Auditor's Report was made by Mr. P. D. Maddin. It was moved that the Nominating Committee appoint a Committee on Audits and report be referred to the Committee. Voted.

MINUTES OF EXECUTIVE COMMITTEE

Dr. F. S. Parker presented the Minutes of the Executive Committee and moved that the Minutes and Acts of the Executive Committee be approved without reading. Voted.

EQUITIES IN DOCTORS' BUILDING

Dr. Parker moved that a special committee of five be named by the Nominating Committee to consider the matter

of Equities of Woman's Section in the Doctors' Building, said committee to report at this Board Meeting, or at a subsequent meeting if more time is needed in which to complete the work. Voted.

REPORT OF TREASURER, WOMAN'S WORK

The Report of the Treasurer of Woman's Work was given by Mrs. Ina Davis Fulton, received and ordered filed. (See page 95.)

REPORT OF TREASURER, GENERAL WORK

The Report of the Treasurer, General Work, was given by J. F. Rawls, received and ordered filed. (See page 79.)

CENTENARY COMMITTEE

The Report of the Centenary Committee, given by J. F. Rawls, was received and ordered filed. The report follows:

FINANCIAL REPORT CENTENARY COMMITTEE

Members of the Board of Missions, Methodist Episcopal Church, South, Nashville, Tennessee.

I am presenting for your information the financial statement of the Centenary Committee, from May 30th, 1928, to April 30th, 1929, showing receipts and disbursements.

Receipts		
May 30th, 1928, Balance in Broadway National Bank	$1,910 84	
May 30th, 1928, to April 30th, 1929, Cash received from individual subscribers and banks	7,495 92	
Total	$9,406 76	
Disbursements		
May 30th, 1928, to April 30th, 1929, Expense, postage, incidentals, Missionary Secretaries, and office help	2,127 41	
Distribution of Centenary Funds to participating Board	5,460 00	7,587 41
April 30th, 1929, cash balance on hand		$1,819 35

Respectfully submitted,

W. B. BEAUCHAMP,
W. G. CRAM,
J. F. RAWLS.

It was moved that the Nominating Committee retire and bring in nominations for the committee ordered. Voted.

The Bishops in charge of fields reported as follows:

Africa, Brazil, Central Brazil, South Brazil—Bishop James Cannon, Jr.

Cuba—Bishop Warren A. Candler.

Denver—Bishop W. F. Murry.

Illinois and Europe—Bishop U. V. W. Darlington.

Indian Mission—Bishop H. A. Boaz.

Mexico, Texas Mexican Mission, Western Mexican Mission—Bishop W. B. Beauchamp.

New Mexico—Bishop John M. Moore.

China, Japan, Korea—Bishop W. N. Ainsworth.

Oriental Mission and Western Work—Bishop Sam R. Hay.

NOMINATIONS

The Nominating Committee Reported as follows:

Your Nominating Committee reports the following nominations:

1. COMMITTEE ON DOCTORS' BUILDING EQUITY

W. B. Beauchamp, Mrs. F. F. Stephens, P. D. Maddin, Mrs. Lee Britt, F. S. Parker.

2. COMMITTEE ON NORTH ARKANSAS CONFERENCE MEMORIAL

W. F. McMurry, L. M. Thomas, Mrs. K. C. Childers.

3. COMMITTEE ON AUDITOR'S REPORT

Mrs. T. J. Copeland, F. S. Love, Louis Boerger.

These nominations were confirmed.

It was moved that the Board adjourn to meet again at 2:30 P. M. Carried.

The following visitors were introduced:

Dr. W. F. Tillett, Dr. E. B. Chappell and Dr. J. L. Cunninggim.

The Benediction was pronounced by Dr. W. F. Tillett.

SECOND SESSION—AFTERNOON, MAY 7, 1929

Bishop Beauchamp called the second session of the Board of Missions to order Tuesday afternoon, May 7th, at 2:30.

Bishop Collins Denny conducted the devotional. He read from memory the fifty-fifth chapter of Isaiah. Hymn No. 137 was sung. The service was closed with prayer by the Bishop.

The minutes of the morning session were read and approved.

Rev. and Mrs. R. N. Allen of the Board of Church Extension, Mr. F. P. Turner, Secretary of the Department of Missions of the Sunday School Board, and Dr. George B. Winton were introduced to the Board.

CANDIDATES' COMMITTEE

The report of the Candidates' Committee was given by Miss Esther Case. Adopted. The report was as follows:

The Candidates' Committee held six meetings during the year, in which thirty-eight candidates were approved and recommended to the Board of Missions for acceptance, as follows:

FOREIGN WORK

China—Athria G. McElwreath, R. N.; Elizabeth Steagall Dent, Jean F. Craig, James Thoroughman, M. D.; Frank Candler Ferguson, Mellville Owen Williams, Jr., Rolfe Whitlow.

Japan—Leila Bagley, Marshall Wilson Lovell.

Korea—Earl Burton Emmerich, Ralph H. Lewis.

Mexico—Alice Marie Hardt, Blanche Eva O'Briant, R. N.; Jewell Colda Burns, Ola Eugene Callahan, Priscilla Walker, Oda Campbell.

Brazil—Gertrude Clapp, Lucy Alta Wade, Clyde Lloyd Cooper.

South Brazil—Herbert Walter Gorsuch.

Congo Belge—Eva Dorothy Rees, Hortense Murry, R. N.; William Smith Hughlett, M. D.; McLowery Elrod, Carroll Brice Mount, M. D.; Claude Ezequiel Boggs.

Cuba—Elizabeth Earnest.

HOME WORK

Deaconesses—Una Smith, Alice Clotte Riley, Emma Burris, Inez Martin, Cora Lee Glenn, Margaret Van Lake, Jessie Mae Byers, Louise Hill Smith, Ruth Carryer, Mattie Lou Neal, Blanche E. White, Lillian Addison, Lillie V. Wood.

EMPLOYED WORKERS

Home Work—Genevieve Jefferson.
Korea—Janie Juanita Harris.
Cuba—Frances Marie Gaby.
Mexico—Lucy Pearl Lamb, Attie Jowell.
Congo Belge—Hubert Degosserie.

W. G. CRAM, *Chairman.*
ESTHER, CASE, *Secretary.*

FOREIGN COMMITTEE

Report No. 1 of the Foreign Work Committee was taken up subject by subject. Item 1, concerning Africa, and item 2, concerning Brazil, were adopted. Item 3, concerning the unification of Moore Institute and Gymnasio Piracicabano in Brazil, was referred to the Executive Committee with the provision that action in reference to the union of schools be deferred until the Bishop in charge visits the field and studies the situation.

Items 1, 2 and 3, concerning China, were adopted. Item 4 was amended. Item 5 was added.

The remainder of the report was adopted as read. The entire report was then adopted as amended. The report follows.

FOREIGN WORK COMMITTEE REPORT

REPORT NO. 1.

To the Board of Missions in Session at Nashville, Tenn., May 7, 1929:

We, your Committee on Foreign Work, submit the following as Report No. 1 and present the same, subject by subject, as the same affects our various mission fields, and request that it be adopted subject by subject:

AFRICA

1. We recommend that the salaries of the missionaries be increased as follows: Single missionaries from $770 to $900, and married missionaries from $1,350 to $1,500.

2. We recommend that furloughs for missionaries be granted according to the following plan:

After the first period the term shall be five years, the first period is three, ever after five, with a mid-term furlough of three months in South Africa, at the end of the third year of each period and with a compulsory one month's vacation each year.

BRAZIL

1. We recommend that authority be given to secure an option for a more suitable site for the Isabella Hendrix School, Bello Horizonte.

2. We recommend that the constitution of the People's Central Institute in Rio de Janeiro shall provide that four of the members shall be elected by the local Quarterly Conference and three by the Board of Missions.

3. With reference to the proposed union of Moore Institute and Gymnasio Piracicabano, we recommend that the matter be referred to the Executive Committee and that no action be taken until the Bishop in charge visits the field and studies the situation.

4. We recommend that while the Board of Missions heartily approves the effort on the part of our Brazilian Conferences to do needed missionary work in Portugal and in the Island of Madeira, yet the Board of Missions cannot be responsible for either the employment of missionaries or the furnishing of funds for the carrying on of this work.

CHINA

1. We recommend the appointment of a dean for women for Soochow University by the Woman's Section of the Board of Missions and authorize fuller cooperation in the appointment of other members of the faculty, when advisable.

2. We recommend that the salaries of married missionaries be increased from $1,550 to $1,650 and that the salaries of single missionaries be increased from $900 to $950; this increase to apply to missionaries of the General Section of the Board.

3. We recommend that Bishop Ainsworth be appointed a committee of one to make thorough investigation regarding the correlation of all Christian colleges in East China and report at the next annual meeting of the Board.

4. We recommend that this Board endorse the request from the Board of Directors of Ginling College regarding the following items, for the purpose of registering the College:

First, that the Declaration of Purpose shall be "to conduct in Nanking a private institution of higher learning for women to conform to the higher standards of educational efficiency, promote social welfare and high ideals of citizenship, and develop Christian character in accordance with the original ideals of the founders."

If objection is made to this wording, then the following words shall be used:

"The purpose of the Board of Directors is to conduct in Nanking a private institution of higher learning for women, which shall maintain high standards of scholarship, train for social efficiency and develop the highest type of character, in accordance with the original aims of the (five Christian Mission Boards which were its) founders."

Second—As to "Composition of the Board"—The original constitution requires that a majority shall be professing Christians. Upon request of the Ginling College Committee we recommend that the requirements be at least three-fourths shall be members of the cooperating Christian bodies, and if this cannot be secured, then that at least three-fourths shall be professing Christians.

Third—"Duties of the Board of Directors"—The present constitution provides that "The Board of Directors shall direct the policies and have control of the management of Ginling College in accordance with its declared purpose as formulated above, and we recommend that there be added to this sentence the following words: 'And to this end shall see that the president and treasurer, and so far as possible, all others holding positions of authority, shall be professing Christians.' "

5. It is the sense of the Board of Missions that the original agreement, to-wit, that one-third of the income from endowment be used for ministerial education, be carried out by Soochow University.

CUBA

1. We recommend the sale of the property at Colon and reinvestment at Moron.

2. We recommend the sale of the church property at Camaguey, known as the down town Church properties, and that the proceeds from the sale be used for the purchasing of lands and buildings of a church on another site.

3. The following furlough plan is recommended for the missionaries of the General Work Section: That the first term of service shall be two years, at the end of which the missionary shall be entitled to a furlough of three months. Subsequent terms shall be five years, with a year's furlough at the end of the term. It is expected

that the furlough will begin immediately at the close of the school year and that the missionary will be back on the field at the close of the school vacation period the following year.

A missionary may be granted furlough of from four to six months after a term of service of three years.

Missionaries employed in school work may have a summer vacation every second year in lieu of a year's furlough at the end of a five-year period of service.

4. We recommend that the General Secretary and Treasurer of the Board of Missions be authorized to negotiate a loan of $25,000 for Pinson College, $12,000 to be used for the purchase of the adjoining property known as the Glass property, and $13,000 to be used for building and equipping one unit of the administration building. The interest on this loan is to be paid out of income from Pinson College until the whole obligation is liquidated, and there shall be placed in the annual appropriations for Cuba an amount of at least $5,000 until the whole of the obligation is paid.

JAPAN

1. Your Committee considered the proposed great building program of our Mission in Japan. While we appreciate their vision and their ideals, we recommend that the Board remind the Mission that this Board must be conservative in its building programs and cannot make any promise to furnish money for these buildings.

2. We recommend that $20,000 of the Foreign Jubilee Funds be set aside for specialized training of missionaries and nationals and that the amount left after deducting the $20,000 be used for one unit of the proposed administration building of the Hiroshima Girls' College, this unit to be named "Jubilee Hall."

3. We recommend that authorization be given for the erection of such units as are possible with the funds in hand for the Palmore Woman's English Institute—such building in Kobe to be done when the plans have been approved by the Executive Committee of the Board of Missions.

4. We recommend that authorization be given for the alumnae of Hiroshima Girls' School to build a dormitory on the property of the College, to contain an apartment for Miss Nannie B. Gaines, in honor of her work as first principal of the school, and that the Board of Missions express to the alumnae its appreciation for this gift on their part.

POLAND

1. Concerning the request for an increase of salaries for the missionaries in Poland, we recommend that this matter be left to the Committee on Estimates and that what is done for one European field be done for all.

2. We recommend that the request of the annual conference in Poland that a woman missionary be appointed to serve in organization work and as leader of the national women in their fields in Christian work be granted, when such a worker is available, with the understanding that when money and workers are available the same thing be done for Czechoslovakia and Belgium, provided the official request should come from these fields.

3. We recommend that the exchange of the Lwow property by Bishop Darlington be approved.

BELGIUM

1. We recommend the following:

Resolved: That we authorize the Bishop in charge of our European work to purchase a piece of property in the city of Brussels known as the Molenbeck property for a sum not to exceed $42,000. There is to be a cash payment of $10,000, $6,000 furnished by the Board of Missions and $4,000 from a recent appropriation of the Board of Church Extension to the purchase of this property.

Second, the remaining amount of $30,000 to be paid in six annual installments of $5,000 each, to be placed in the appropriations for Belgium until the whole is liquidated, interest to be paid at the rate of 8%, to be paid by the Belgian Mission and, second, to be paid as follows: (a) From rentals on the Molenbeck property which will probably aggregate $400 per year, and the balance to be secured from any surplus accruing in the appropriations to the Belgian Mission from time to time.

OKLAHOMA

1. We recommend that the property owned by the Woman's Board of Foreign Missions in Anadarko, Oklahoma, be sold to the Home Department, General Section, for the consideration of one dollar, with the understanding that it shall be used for Indian work.

KOREA

1. We recommend that the report from Korea regarding Dr. Brunner's survey of rural conditions in that country be commended to the administrative secretaries for careful consideration.

WARREN A. CANDLER, *Chairman.*
W. ERSKINE WILLIAMS, *Secretary.*

HOME COMMITTEE

Report No. 1 of the Home Work Committee was taken up and adopted item by item. Item 7, concerning the Berkeley Church, was reconsidered and amended. The entire report, as amended, was then adopted as follows:

YOUR COMMITTEE RECOMMENDS:

I. Concerning Deaconess Work:

1. That the age limit for the active service of a deaconess shall be sixty-five years. Exceptions to this rule may be made only when her employing agency unanimously requests the continuance of a worker who is physically sound and able to discharge efficiently the duties upon her, provided the Administrative Secretary in charge of Home Missions, Woman's Section consents.

2. That concerning the furlough of a deaconess, the years of uninterrupted service shall be interpreted to mean the time she is receiving salary from the employing agency or Board of Missions, Woman's Work.

That this furlough be granted only to deaconesses who intend to continue in the service.

3. Whereas, we find that forty-two deaconesses are due their furlough this year, a number of these having been carried over for several years, and whereas, according to established precedent, only ten are granted each year, we recommend that three (3) be added to the number this year and that the contingent fund be used for these furlough salaries. We further recommend that the entire group whose furloughs are due and will become due, be provided for in the appropriations for 1931-1932.

4. We recommend that the fiscal year for deaconess work be from September 1st to September 1st.

5. We recommend that Miss Blanche White be given specialized training in Spofford Home, associated with and under the direction of the case worker at this institution, for the summer; the expense of this training to be met from the interest of the MacDonnell Jubilee Fund.

6. Whereas, Miss Cora Borchers has been granted leave of absence since 1925, and an exception was made of her case last year by an extension of her leave of absence, the Committee regrets that it cannot comply with her request that her case again be made an exception; and whereas, her term of service expires under the law of limitation, the Committee recommends that she be released.

7. We recommend that Miss Helen Gibson be given four months' leave of absence for rest and recreation, with salary, and at the end of this period she be retired in accordance with the law.

8. We recommend that Dr. J. M. Skinner, for fourteen years Superintendent of Holding Institute, be granted leave of absence for the year on account of the condition of his health.

II. Concerning Textile Institute, Spartanburg, S. C.:

That the Board of Managers for the Textile Industrial Institute be constituted as follows: J. W. Perry, H. K. Boyer, L. M. Thomas, E. E. Child, C. P. Hammond, H. N. Snyder, A, J. Cauthen, Will Stackhouse and J. L. Ferguson.

III. Concerning Folsom Academy, Smithville, Okla.:

That the Board of Managers be constituted as follows: H. E. Kelso, M. L. Butler, J. R. Simpson, Forney Hutchinson, Johnson W. Bobb, G. C. Hardin, E. R. Steel, John L. Abernathy and J. W. Perry.

IV. Concerning Wesleyan Institute, San Antonio Texas:

1. That W. W. Jackson, President of Wesleyan Institute, be granted a year's leave of absence, with salary, for study.

2. That Mr. Theo Mahler, who has been with the school for six years, be appointed to carry on the work during Mr. Jackson's absence.

V. Concerning Southern Biblical Institute, Lake Junaluska, N. C.:

Whereas, the Bible School at Lake Junaluska, N. C., authorized by the Board of Missions in its last session was not opened, and whereas, further study of the question is considered necessary, your Committee recommends:

1. That a Committee of this Board be raised to confer with a Committee of the Board of Education and with a Committee from the Theological Schools of Emory University and Southern Methodist University.

2. That the Committee from the Board of Missions be constituted as follows: Bishop Beauchamp, the General Secretary, the Home Secretary, General Section, the Home Secretary, Woman's Section, and M. A. Childers.

VI. Concerning Columbia College, Milton, Ore.:

That the mortgage on Columbia College, Milton, Oregon, be released in order to permit the sale of the property on condition that proceeds be used in the payment of certain Church debts. The distribution to be approved by the General Secretary of the Board of Missions, the Home Secretary, General Work, and the Bishop in charge.

VII. Concerning University Church, Berkeley, Cal.:

That the note held against the Trustees of the University Church, Berkeley, California, be cancelled and that the Board of Missions be instructed to deed this property to the Board of Trustees of Berkeley, Church, retaining a refunding bond sufficient to protect the funds invested in this property by the Board of Missions and the Board of Church Extension.

VIII. Concerning Deaconess Work:

1. That the entire amount of the Home Jubilee Fund be set aside for specialized training for deaconesses and such other workers as shall be employed for tasks in the Home field, which require technical efficiency.

2. That in memory of Mrs. R. W. MacDonell, this be named the "MacDonell Jubilee Fund."

3. That this fund shall be invested and the interest be used as a scholarship fund—any unused interest to be added to the principal.

4. That the scholarship shall be assigned by the Home Secretary of Woman's Work, in consultation with the Committee whose duty it is to recommend the appointment of deaconesses.

IX. Concerning Home Mission Institutions:

Realizing the need for the highest standardization of Home Missions Institutions, we recommend:

1. That special committees be appointed to study Brevard Institute and Vashti School during 1929-30, and that the finds of these committees be used as a basis for enabling these institutions to render a more efficient service.

2. That the following be appointed on these committees: For Brevard—the Home Secretary of Woman's Work, Mrs. H. A. Dunham, Mrs. W. A. Newell, and one other person technically trained, to be chosen by the three named; for Vashti—the Home Secretary of Woman's Work, Mrs. J. W. Mills, Mrs. E. P. Peabody, Mrs. Wallace Rogers, and one other to be chosen by the four already named.

X. Concerning Rural Work:

That the following commission be appointed for the study of Rural Work, this commission to report its findings to the Board of Missions at the next annual session: The Home Secretary of Woman's Work, Mrs. Luke Johnson, Mrs. W. J. Piggott, and Mrs. R. P. Neblett, Dr. J. W. Perry, Dr. W. F. Dunkle, and Dr. G. L. Harrell.

XI. Concerning Bethlehem Houses:

1. That $13,872.73 of the appropriation for Bethlehem Houses in the 1930 Estimates be appropriated to the Birmingham City Mission Board to be used in building a Bethlehem House for the city of Birmingham with a refunding bond attached.

2. That $13,872.73 be appropriated to the Atlanta City Mission Board to be used in building a Bethlehem House for the city of Atlanta with a refunding bond attached.

3. That the Secretary of Woman's Work, Home Section, be authorized to let the contract for the Bethlehem House, Augusta, Georgia, on consultation with the General Secretary.

XII. Concerning Erection of a Church in Hopewell, Va.:

Whereas, the City of Hopewell, in Virginia, is the center of large industrial development bringing together fifteen or twenty thousand people, without proper church facilities.

We recommend that we request the Secretary of the Board of Church Extension, the Secretary of Home Missions of the Board of Missions, a representative of the Board of Church Extension of the Virginia Conference, a representative of the Board of Missions of the Virginia Conference and the Bishop in charge, to meet at Hopewell at as early a date as practicable to study the situation and if possible make some provision for the erection of a proper house of worship and for the maintenance of the work in this large industrial

center. That the Secretary of the Board of Church Extension and the Secretary of the Home Department of the Board of Missions be requested to call a meeting of the Boards named above.

COLLINS DENNY, *Chairman.*
MRS. NAT G. ROLLINS, *Secretary.*

EDUCATION AND PROMOTION COMMITTEE

Report No. 1 of the Committee on Education and Promotion was adopted as follows:

Your Committee has had before it the reports from the various branches of the General and Woman's section of the General Board. The reports reveal that during the past year the leadership of our Secretaries, Dr. E. H. Rawlings and Mrs. B. W. Lipscomb, has been characterized by wisdom and earnest activity, and that they have been well and loyally reinforced by the efforts of their departmental associates. We are gratified to note a steady and healthy progress in the education of our people in missionary knowledge, and the promotion of the program provided by the Board for the extension of our work, and the larger influence of our great Church in world evangelism, the details of which are more fully set forth in printed reports from the Secretaries submitted to the Board. Your Committee would urge upon every member of our Board to carefully read and digest them.

The agencies through which we have endeavored to stimulate our membership down through the local church have been largely the same as in the preceding years of the quadrennium, creditably enlarged in scope and intensity.

Interest has grown throughout our territory in Missionary Conferences and Schools of Missions; a larger participation in mission study courses in the local church seems evident by the greatly increased sale of the text-book provided by Dr. O. E. Goddard. The Enlarged Plan of Missionary Education as outlined in the course provided by Dr. Clark has opened a great opportunity for those who desire to make a more elaborate study of missions, and we respectfully urge our pastors and church leaders to co-operate in developing this new agency. The Essay Contest promoted in the Young People's Missionary Society by Miss Stevens is commended. We are glad to note the increase in volume and improvement in the quality of the literature being provided by both sections of the Board. Especially do we call attention to the continual excellence of the work done by the editors of the Missionary Voice, and appreciate its large circulation. The January-February campaign for maintenance fund seems to have measured well with former years, with perhaps an increased income over last year. The value of the publicity work through the secular press cannot be overestimated. The decrease in

missionary candidates is to be lamented, and the question is raised, why? The consideration of this condition is worthy the serious and prayerful consideration of the Board.

Respectfully submitted,
HOYT M. DOBBS, *Chairman.*
A. J. CAUTHEN, *Secretary.*

SPECIAL COMMITTEE

It was moved that the reports of Special Committees be taken up out of their order. Voted.

The report of committee concerning the request of the North Arkansas Conference was presented by Mrs. K. C. Childers and adopted as follows:

Your Committee appointed to consider the request from the North Arkansas Conference for a reduction in the assessment, respectfully recommend that the request be not granted.

W. F. MCMURRY, *Chairman.*
MRS. K. C. CHILDERS, *Secretary.*
LAVENS M. THOMAS.

ESTIMATES COMMITTEE

Reports of Estimates Committee presented by Dr. W. G. Cram, General Secretary. Bishop Darlington moved that the reports be adopted as presented to us. Voted. (See page 111.)

COMMITTEE ON TEXTILE INSTITUTE

The report of the Special Committee to investigate the Textile Institute, Spartanburg, S. C., was presented by Dr. J. W. Perry. Adopted. The report follows:

To the Board of Missions, Methodist Episcopal Church, South:

Dear Fellow Workers:

We, your Commission appointed to study the work and place of the Textile Industrial Institute of Spartanburg, South Carolina, and report with recommendations to the present session of your body, very respectfully submit the following:

Our investigations lead us to conclude that this institution is meeting a need and rendering a service that no other institution or system of education is doing or can do under conditions which now exist and such as are likely to continue for at least a generation.

Under the present laws governing child labor in factories and making education compulsory, boys and girls, on account of wages paid and the cost of living, feel the necessity of going to work at the age of fourteen or very soon thereafter. In some villages as high as seventy-five per cent of those at this age quit the school for the mill.

An investigation made in one of the most progressive mill villages where there were adequate grammar and high school facilities within easy reach of all, showed that ninety per cent of all the young people between the ages of fourteen and twenty were out of school, and of these sixty per cent had quit before reaching the sixth grade. If these young people or any number of them ever secure the education that multitudes of them desire, it must be in an institution where they can earn a living and attend school at the same time.

We find that the Institute is operating to the limit of its capacity. The present quarters are crowded to the point of discomfort, and the school is seriously handicapped for the lack of adequate administrative and dormitory space. Classes meet and chapel services are conducted in temporary wooden buildings which cannot be made comfortable in all kinds of weather. A dormitory is needed to place boys and girls in separate buildings. A long waiting list of applicants for admission has been carried through the year. One hundred sixty-five pupils have been enrolled from eight Southern states. This is sixty-five more than there are accommodations for. About forty of the total number lived in their own homes, which still left the rooms overcrowded. If they had the room, work can be found for practically twice the number of students now enrolled. The officials of the mills assured us that they would be glad to use all the pupils the school can furnish.

Twenty-seven of the present student body are life service volunteers and the President says that seventy per cent are active Christians, and above ninety per cent members of some church.

A study of the avocations of former students of the Institute shows that nearly eighty per cent return to work in some capacity in the mills. There are eleven pastors of churches in mill centers in the Upper South Carolina Conference who had their training wholly or in part at the Institute. There are others in neighboring Conferences, and many in other denominations, and all these prefer a mill community as a place of service. In the region round about there were named to your Commission eleven graduates of the Institute holding very high positions of responsibility in the management of the mills. A large number are teaching among the employees of the mills.

It is easy to see how by the influences which go out from the lives of these trained at the Institute, the whole lump is being leavened by the gospel. It would be difficult to think of a more efficient service looking to an Industrialism that shall be conducted in accord with the principles of Jesus.

We, therefore, recommend:

1. That the Textile Industrial Institute be continued under its present management and that it be maintained and promoted by

annual appropriations. (There might be an advantage owing to certain funds and bequests in calling the managers trustees.)

2. That as early as possible ways and means be devised for better equipment that the school may serve a larger number, who are eager to avail themselves of the opportunities offered.

The present needs are: 1. A dormitory for women. 2. An Administration building with class rooms. 3. A vocational building. 4. One dozen small cottages for the families of married students.

Respectfully submitted,

W. G. CRAM.
J. F. SHINN.
H. N. SNYDER.
MRS. J. W. DOWNS.
J. W. PERRY.

SCARRITT COLLEGE

The report of the President of the Board of Trustees of Scarritt College was read by the secretary. It was moved that the Trustees named be confirmed. Voted. The report was received and filed as follows:

REPORT OF THE BOARD OF TRUSTEES OF SCARRITT COLLEGE TO THE BOARD OF MISSIONS

During the past year Scarritt College for Christian Workers has made the most satisfactory record of its history. The total enrollment of students shows a slight decrease, but the decrease is in the more poorly prepared students; the student body as a whole is better prepared than at any previous time. The academic work and the spiritual life of the institution have been most gratifying.

The Board of Trustees deeply appreciate the action of the Board of Missions a year ago in making an appropriation of $3,600.00 for the support of a Chair in Scarritt College, and in naming this Chair in honor of the late Bishop Walter R. Lambuth. This evidence of the cooperation of the Board of Missions is of great value to the institution, and we earnestly trust the appropriation for the Chair will be continued.

You may be interested to know of the new departure which is being made in Scarritt College in the inauguration this year of a Summer Quarter. The courses offered will be of the same grade as the work given during the fall, winter, and spring quarters, and will be credited toward the degrees offered by the institution. It is hoped that the summer quarter will be of distinct value to the Church.

It will doubtless be found desirable from time to time to extend the scope of Scarritt service in other ways so as to enable it to render the largest possible service to the Kingdom of God. The institution will welcome the opportunity to cooperate with the Board of Missions in any way that the Board may desire in training Mission work-

ers, men and women, for service at home and abroad with its own splendid faculty and with the extraordinary advantages of affiliation with Peabody College for Teachers, Scarritt is in position to render the Church a very fine service.

At the last meeting of the Board of Trustees the following trustees were elected for a period of six years subject to the confirmation of the Board of Missions. Their names are presented herewith for your consideration:

MISS DAISY DAVIES.
BISHOP H. M. DU BOSE.
MRS. D. B. CARRE.
MRS. R. L. HOBDY.
MRS. W. D. TAYLOR.
MR. WALTER KEITH.

Respectfully submitted,
W. B. BEAUCHAMP, *President.*

HOME COMMITTEE

Report No. 2 of the Home Work Committee concerning appointment, furloughs, leaves of absence, and retirement of workers, was read and adopted as follows:

APPOINTMENT OF DEACONESSES, 1929-30.

Alabama

Ensley Community House, Ensley: Head Resident, Dorothy Crim; Girls' Director, Alaska Terry; Boys' Director, Martha Stewart.

Eva Comer Cooperative Home, Birmingham: Head Resident, Kate Walker.

Wesley Community House, Montgomery: Head Resident, Lois Tinsley.

Dumas Institutional Church, Mobile: Head Resident, Gertrude Grizzard.

Arizona

Southern Methodist Hospital, Tucson: Religious Worker, Lexie Vivian.

Phoenix Central Church, Phoenix: Church Visitor, Ida M. Stevens.

Arkansas
(Rural Work)

Helena District: Jessie May Byers.
Jonesboro District: Eula McCoy.
Camden District: Willie May Porter.

California

Homer Toberman Mission and Clinic, Los Angeles: Head Resident, Margaret Ragland; Community Visitor, Ruth D. Diaz; Girls' Director, Helen Reeves; Nurse, Hazel A. Bulifant.

Wesley Community House, San Francisco: Girls' Director, Clara Hodgson.

Mary Elizabeth Inn, San Francisco: Head Resident, Ethel Jackson.

Colorado

First Methodist Church, Walsenburg: Church Worker, Mollie Womack.

Florida

Wolff Settlement, Tampa: Head Resident, Eugenia Smith; Girls' Director, Emma Morgan; Evangelistic Worker, Mrs. Mary Etta Freeman; Kindergartner, Martha Lewis.

Rosa Valdez Settlement, Tampa: Head Resident, Berta Ellison; Kindergartner, Emma Burris.

Wesley Community House, Key West: Head Resident, Lottie Green; Social Service Worker.

Georgia

Wesley Community House, Atlanta: Head Resident, Bessie Allen; Club Director, Mary Lou Barnwell.

Paine Annex, Augusta: Dean of Women, Carmen Blessing; Teacher of Music, Rachel Cantrell.

Cotton Mill Work (Church), Columbus: Church Worker, Connie Fagan; Children's Director, Nell McClain.

Vashti School, Thomasville: Secretary and Bookkeeper, Martha Robinson; Teacher of Music, May Beth Sykes; Matron Little Girls' Cottage, Emily Dorsey; Teacher, Rosalie Riggin; Teacher, Florence Whiteside.

Kentucky

Sue Bennett School, London: Teachers, Edith Adler, Ola Lee Barnett, Dorothy Hillard.

Cooperative Home, Lexington: Head Resident, Maria Elliott.

Wesley Community House, Louisville: Head Resident, Ellen Gainey; Girls' Director, Elizabeth Russell.

First Methodist Church, Somerset: Church Worker, Ruby Berkley.

Louisville Conference Rural Work: Mae C. Sells, Brooksie Davenport.

Louisiana

St. Mark's Hall, New Orleans: Head Resident, Nettie Stroup; Girls' Director, Bess Sargent; Evangelistic Worker, Maggie Marshall; Nurse, Wortley Moorman; Boys' Director, Lillian Addison.

MacDonell Mission School, Houma: Superintendent, Ella K. Hooper; Nurse, Muriel Bell.

District Rural Work, Louisiana Conference: Lottie Ora Hooper.

First Methodist Church, Shreveport: Church Worker, Grace Gatewood.

Cooperative Home, Shreveport: Head Resident, Mary Nichols.

Maryland

Wilkins Avenue Church, Baltimore: Social Worker, Wilhelmena Wahlroos.

Mississippi

Wesley Community House, Biloxi: Head Resident, Ruth Heflin; Club Directors, Myrta Davis and Mary Stokes.

Moore Community House, Biloxi: Head Resident, Sallie Ellis.

North Mississippi Rural Work: Dora Hoover.

Galloway Memorial Church, Jackson: Church Worker, Sarah Kee.

Wesley Community House, Meridian: Head Resident, Annie L. Trawick; Club Director, Mabel Anderson.

Aberdeen District Rural Work: Ethel Cunningham.

Missouri

Wesley Community House, St. Joseph: Head Resident, Florence Blackwell; Kindergartner, Verdie Anderson.

Spofford Home, Kansas City: Head Resident, Daisy Ritter; Assistant, Blanche White.

Institutional Church, Kansas City: Head Resident, Elizabeth Taylor; Young People's Director, Dorothy Dodd; Secretary and Bookkeeper, Emma Burton; Boys' Director, Ola Gilbert.

Kingdom House, St. Louis: Head Resident, Annie Alford; Girls' Director, Iva Lou Watkin.

Centenary Methodist Church, St. Louis: Church Worker, Louise Hall Smith and Ruth Carryer.

Hendrix Hall, Columbia: To be appointed later.

North Carolina

Brevard Institute, Brevard: Secretary and Bookkeeper, Esther Boggs; Teachers, Frances Denton, Ruth Bartholemew, Jane Wilkinson, Margaret Van Lahr.

Duncan Memorial Church, Charlotte: Church Worker, Lillie Wood.

Edenton Street Church, Raleigh: Director of Religious Education, Mamie J. Chandler.

South Carolina

Wesley Community House, Columbia: Head Resident, Constance Palmore; Jennie Ducker.

Wesley Community House, Spartanburg: Kindergartner, Pearle Edwards.

Wesley Community House, Orangeburg: Head Resident, Athalia Baker.

Oklahoma

Mexican Work, Hartshorne: Mattie Cunningham.

Wesley Community House, Oklahoma City: Head Resident, Mozelle Eubanks; Club Director, Inez Martin.

Oklahoma College for Women, Chickasha: Teacher of Bible, Mary DeBardeleben.

Southern State Teachers College, Durant: Teacher of Bible, Lena Noll.

Agnes Moore Hall, Norman: To be appointed later.

Picher: Church Worker, Adeline Peoples.

Tennessee

Wesley Community House, Nashville: Head Resident, Lora Long; Girls' Director, Lora Lee Pederson; Kindergartners, Mae Coburn and Una Smith.

Scarritt College, Nashville: Student Counsellor, Mary Ora Durham; Alumni Secretary, Gibson Memorial Campaign, Emily Olmstead.

Centenary Institute, Nashville: Head Resident, Katherine Arnold; Kindergartner, Birdie Reynolds; Girls' Director, Sophie Kuntz.

Bethlehem Center, Nashville: Director, Margaret Young; Girls' Director, Ann Rogers.

Ward-Belmont, Nashville: Teacher of Bible, Oscie Sanders.

Wesley Community House, Chattanooga: Head Resident, Mrs. Selden Bryan.

Bethlehem House, Chattanooga: Director, Frances Howard.

Centenary Methodist Church, Chattanooga: Church Worker, Dorothea Reid.

Wesley Institute, Memphis: Club Director, Bessie Bunn; Assistant to Pastor, Nellie Howard.

Texas

Mexican Work, Dallas: Head Resident, Annie Price; Club Director, Grace Thatcher.

Virginia K. Johnson Home, Dallas: Teacher, Susie Teel; Nurse, Emma Vogel.

Wesley Community House, Ft. Worth: Head Resident, Susie Mitchell.

Rebecca Sparks Inn, Waco: Head Resident, Maude Fail.

Wesley Community House, Lyra: Head Resident, Rhoda Dragoo.

Wesley Community House, San Antonio: Head Resident, Rena Murphy; Girls' Director, Mabel Clark; Kindergartner, Lila Mae Campbell; Evangelistic Worker, Mamie Robinson.

Girls' Cooperative Home, Houston: Head Resident, Addie Greeley.

Mexican Work, Houston: Kindergartner, Sue Herrick.

Holding Institute, Laredo: Teachers, Ura Leveridge, Mary Glendinning, Alice Riley.

Valley Institute, Pharr: Teacher, Annie Reil.

Wesley Community House, El Paso: Head Resident, Josephine Berglund; Girls' Director, Carrie Porter; Kindergartner, Mattie Lou Neal; Visitor, Sarah Lowder.

Virginia

Wilson Inn, Richmond: Head Resident, Mary Daniel.

Belmont M. E. Church, Roanoke: Church Worker, Mary Osborne.

Wesley Community House, Danville: Head Resident, Mary Lou Bond; Club Director, Lula Kagey.

State Teachers College, Williamsburg: Teacher of Bible, Joe Anna Davie.

West Virginia

Coal Fields, Holston Conference: Social Service Workers, Katherine Parham, Evelyn Waddell, Cora Lee Glenn.

Bland Street M. E. Church, Bluefield: Church Worker, Minnie Lee Edison.

SUPERINTENDENTS OF INSTITUTIONS

Thomasville, Ga., Vashti School, Miss Charlotte Dye.

London, Ky., Sue Bennett School, K. C. East.

Brevard, N. C., Brevard Institute, J. F. Winton.

Dallas, Texas, Virginia K. Johnson Home, Mary Freeman.

Laredo, Texas, Holding Institute, Ralph W. Emerson.

Pharr, Texas, Valley Institute, Miss Georgia Swanson.

EMPLOYED WORKERS

Alabama

Bethlehem House (Negro Work), Birmingham: Mrs. J. R. White, Director.

Community House (Mill Work), Decatur: Lucy Bell, Director.

Arizona

Phoenix Central Church: Mrs. M. E. Mackey, Church Worker.

California

Wesley Community House, San Francisco: Elizabeth Olmstead, Head Resident.

Florida

Rosa Valdez Settlement, Tampa: Mary Riddle, Girls' Director.

Key West Sunday School Worker: Helen Porter.

Georgia

Bethlehem House, Augusta: Thelma Stevens, Director; Allie Long (negro) Girls' Director.

North Georgia Rural Work: Bert Winter.

Kentucky

Sue Bennett School, London: Nora Mullins, Teacher; Genevieve Jefferson, Teacher.

Wesley Community House, Louisville: Ann Ruth Ragland, Club Director.

Missouri

Institutional Church, Kansas City: Martina Hyde, Children's Director.

East Bottoms, Kansas City: Ouita Burroughs, Social Service Worker.

Mississippi

Wesley Community House, Biloxi: Priscilla Freeland, Day Nursery Matron.

Moore Community House, Biloxi: Kate Herndon, Club Director.

North Carolina

Social Community Work (Negro), Winston-Salem: Marion Brincefield.

Tennessee

Bethlehem Center, Nashville: Evangeline Stewart (Negro), Kindergartner.

Wesley Community House, Knoxville: Mrs. Carrie Bond, Head Resident.

Wesley Community House, Murfreesboro: Maggie Cox, Head Resident.

Texas

Mexican Work, Dallas: Lula Bell, Kindergartner.

Virginia K. Johnson Home, Dallas: Bess McLain, Teacher; Emma Miller, Bookkeeper.

Wesley Community House, Ft. Worth: Bertha Hogg, Club Director.

Mexican Work, Houston: Mrs. Bertha Felden, Evangelistic Worker.

Kirby Hall, Austin: Mrs. John Robbins, Director; Mrs. Alma B. Hume, Business Director.

Texas Rural Work: Janet Head.

College of Industrial Arts, Denton: McQueen Weir, Head of Bible Department.

Smith-Carroll Hall, Denton: Mrs. Belle Standiforth, Director.

Japanese and French Colony, Terry: Virginia Hicks, Social Service Worker.

Texas Technological College, Lubbock: Vada Gilleland, Teacher of Bible.

Immigrant Port Work, Galveston: Rev. J. E. Reifschneider, Port Missionary.

West Virginia

Coal Fields—Holston Conference, Social Service Workers: Hyda Heard, Johnsie Hobson, Effie Fauver, Emma Johnson, Agnes Stewart.

Coal Fields—Western Virginia Conference, Social Service Workers: Ruby Daniel, Mary Ogden.

We recommend that the following deaconesses be released from the Board:

For personal reasons: Lena Long.

For absence limitation: Cora Borchers, Hazel Cooper, Elizabeth Lockwood.

That the following be continued on leave of absence: Minnie Davis (health), Mary Hasler (health), Jessie Drew Gill (health), Lela Page (health), Mrs. Laura White (health), Ida J. Moore (health), Emma Wall (family).

That the following be granted temporary leave of absence: Jennie Congleton (health), Bess Eaton (family), Gaye Hoke (family), Belle Hennon (family), Willena Henry (family).

That the following be given the retired relationship: Mrs. J. C. Field (age limit), Alethea Graham (own request), Lillian Parker (health).

That the following be granted furlough: Mrs. Grace Driver, Glenn Moore, Bertha Cox, Alice McLarty, Fannie Eame, Patty Allen, Helen Gardner, Elah Cannon, Willia Duncan, Edith Leighty, Lillie Hendricks, Ella Bowden, Cornelia Godbey.

COLLINS DENNY, *Chairman;*
MRS. NAT G. ROLLINS, *Secretary.*

(NOTE: This report also embodied the renewal of licenses of deaconesses. For the list see page 183.)

EQUITY IN DOCTORS' BUILDING

The committee on the equity of the Woman's section in the Doctors' Building was presented and adopted as follows:

Your Committee on the Equities of the Department of Woman's Work in the Doctors' Building—W. B. Beauchamp, Mrs. F. F. Stephens, F. S. Parker, P. D. Maddin and Mrs. Lee Britt—have been unable within the limits of time available to go thoroughly into the matter committed to us. We therefore ask to be continued under the terms of appointment, with purpose of reporting to the Board at its next session.

W. B. BEAUCHAMP,
MRS. F. F. STEPHENS,
F. S. PARKER,
P. D. MADDIN,
MRS. LEE BRITT.

AUDIT COMMITTEE

Report of the Committee on Audits, presented by Mr. F. S. Love. Adopted as follows:

May 7, 1929.

To the Board of Missions, M. E. Church, South:
Dear Brethren:

We, your Committee on Audit, have examined the auditor's report on the books of the treasurers of both General Work and Wom-

an's Work and beg leave to say that these reports appear to have been carefully made, in accordance with the practices of the best accountants, and that they clearly present the financial standing and operations of both sections of the Board of Missions. We heartily approve the reports and commend most heartily those responsible for this preparation.

Respectfully submitted,
MRS. T. J. COPELAND, *Chairman;*
F. S. LOVE, *Secretary;*
LOUIS BOERGER.

CLASSIFICATION OF APPROPRIATIONS

Resolution to classify Appropriations for 1930, presented by Dr. O. E. Goddard. Adopted as follows:

Resolved, That the General Secretary in consultation with the Administrative Secretary and Treasurers and the fields to be authorized to classify the appropriations for 1930 in order of importance and necessity of payment pending the result of the 1930 Maintenance Campaign.

W. G. CRAM,
O. E. GODDARD,
J. F. RAWLS,
J. W. PERRY.

MEMOIRS

The following committee was appointed to prepare and submit the necessary memoirs: E. H. Rawlings, Mrs. Fred A. Lamb, Mrs. J. W. Downs.

ADJOURNMENT

It was moved and carried that the Board adjourn to meet immediately in executive session and again at 7:30 P. M. at McKendree Church.

The minutes were read and approved. The benediction was pronounced. The Board at once met in executive session.

THIRD SESSION, EVENING, MAY 7TH, 1929

The Third Session of the Board of Missions was held at McKendree Church, May 7th, 1929, 7:30 P. M. Bishop Beauchamp presided.

Hymn 631, "Jesus Shall Reign," was sung, and prayer was offered by Dr. J. W. Perry. Bishop Cannon read the Scriptures.

Mrs. Downs read the appointments of Deaconesses to their fields of labor.

Dr. Cram read the roll of the out-going missionaries, and their fields, and presented the new missionaries to Bishop Beauchamp for consecration. As they stood around the chancel rail Bishop Ainsworth conducted the consecration service in a most impressive manner.

Miss Case called the women missionaries consecrated at Washington to come and take their places with these others, and Dr. J. C. C. Newton, for fifty years a missionary in Japan, delivered an address.

Consecration Song, No. 352, "Lord in the Strength of Grace," was sung by the out-going missionaries.

Dr. Goddard then presented the retired and furlough missionaries, who came and stood just behind the out-going missionaries.

Dr. Goddard stated that the number of years of service of the five retired missionaries totaled 191 years, of furlough missionaries, 664 years; when the forty out-going missionaries shall have served as long as these others, their years of service will total 1,500 years.

It was moved to adjourn and meet immediately in Executive Session. Hymn 649, "Praise the Savior All Ye Nations," was sung by the congregation, and Bishop Du Bose offered the closing prayer.

W. B. BEAUCHAMP, *President.*
MRS. FRED A. LAMB, *Secretary.*

MEMOIRS

REV. J. L. BRUCE

BY E. H. RAWLINGS

J. L. BRUCE was born at South Boston, Va., July 11, 1864, and died at White Plains, N. Y., July 1, 1928. His parents were Thomas and Harriet Bruce. In young manhood he was converted and soon thereafter entered Randolph-Macon College, graduating in 1887. From there he went to Vanderbilt University, where he completed the course in theology, and while at Vanderbilt he dedicated his life to foreign work.

It was my privilege to know Brother Bruce intermittently, but rather intimately, over a long period of his useful life, beginning when we were together as students in Randolph-Macon College. One saw instantly the sincerity of his spirit as a freshman college lad, the earnestness of his student purpose and the rugged integrity of his character in classroom and in all the highways and byways of college life, especially rejoicing at the end of four years in the good testimony he left behind among students and teachers.

From Randolph-Macon he went, albeit against obstacles, for further training in Vanderbilt University. Here we were thrown together again, for one year rooming together in Wesley Hall. In Vanderbilt he left the impression of courage, studiousness to the point of scholarliness, and an unflinching loyalty to duty.

At the close of his training in the seminary, the call came from Bishop Wilson for a man to go to Brazil. Nobody had thought of Bruce as a volunteer or candidate for foreign service. He had not been to the great volunteer conventions, signed any card, as men did in those days, and had made, certainly, no parade of his interest in foreign service. And yet we were not greatly surprised at his offer to go. We felt it was just like him quietly—without much conferring with flesh and blood—but promptly and resolutely to write to Bishop Wilson and answer the call of his Church, which was to him as the call of his Lord.

Today it is not thought a wonderful or very unusual thing that a student-preacher should offer himself for foreign mission service. Times have changed, the ends of the earth are not so far away, and conditions abroad are nothing like so strange and hard. But then it was thought of as the supreme test of discipleship—the very climax of devotion and sacrificial adventure—for a young man to take his life in his hand and, turning his back upon home and friends and tongue and native land, to sail away as a missionary to other lands. Other men who had seemed more interested, and who had said much

more about it, might falter and finally fail the Church. But for John Bruce it was the very essence of loyalty, out of a profound conviction of urgency, and of the solid strength of his personal character, not to count the cost, but to answer and go at his Master's call.

Brother Bruce went to the foreign field when, if my memory serves me right, we had not another missionary from his Conference in any land, and when we had only two or three in the entire history of our missionary service abroad. In 1900 he was appointed to the Brazil Mission. He went first to Piracicaba, where Bishop Granbery had hoped he might found a school for boys. As no funds were forthcoming for this work, he joined Rev. J. L. Kennedy and taught in a school which Mr. and Mrs. Kennedy directed in Taubate. From there he went to Granbery College, in Juiz de Fora, where his best work in Brazil was done.

In December, 1891, Brother Bruce married Miss Donie Moore. She and her mother had been pioneers in our work in Brazil, showing great kindness and hospitality to our first missionaries. Miss Moore had taught successfully in several of our schools, and was a member of the Granbery faculty at the time of her marriage.

Brother Bruce was an untiring student and became proficient in the Portuguese language. Being of a strict, upright, unflinching temperament, he did much to instill high ideals in his students. His influence in raising the standard of scholarship and in establishing the honor system at Granbery College cannot be overestimated. For a year and a half he was president of this institution and did much toward strengthening and extending the curriculum.

During his twenty-five years in Brazil, Brother Bruce did valiant service in various capacities as pastor, presiding elder, teacher, treasurer, and the rest. At one Annual Conference, when there was no bishop on the field, his brethren elected him president. In 1915, on account of declining health, Brother Bruce left Brazil. To better fit himself for work in the homeland, he entered Columbia University, where he took the degree of M.A. At the same time he taught Portuguese at Columbia. Several years were spent in the West in search of health. But for the last few years his home has been near New York, where his four children reside.

Brother Bruce's interest in Brazil never diminished. During his last illness he was often talking about and praying for the evangelization of Brazil. When a friend mentioned that he should feel satisfied at having sown the seed of the gospel, he replied: "Yes, but strong men are needed to cultivate the soil." The funeral services were conducted by Rev. E. B. Crooks, a former missionary to Brazil. Other friends and colaborers joined the family in laying the remains to rest in a beautiful cemetery near White Plains, N. Y.

MRS. LURA BENNETT CANNON

E. H. RAWLINGS

A large circle of friends throughout the country was deeply saddened by the intelligence that on the 27th of November Mrs. Lura Bennett Cannon, wife of Bishop James Cannon, Jr., had passed away at Sibley Hospital in Washington, D. C. Mrs. Cannon had been in poor health for many months, bravely battling the malady that had preyed so persistently upon her vitality, but a few days before her death she suffered a stroke of paralysis, and the end was not altogether unexpected.

Mrs. Cannon was Miss Lura Virginia Bennett, daughter of the late Dr. W. W. Bennett, President of Randolph-Macon College. Her marriage to James Cannon, Jr., was in 1888, a few weeks after Mr. Cannon's graduation from Princeton Theological Seminary. From the beginning of their wedded life, Mrs. Cannon proved a true helpmate in all his ardent and noble service for the Church and the country.

Mrs. Cannon is survived by her husband; two daughters, Mrs. Bart Stephens of California and Mrs. W. H. Stockham of Birmingham, Alabama; by four sons, James Cannon, III, of Duke University, Dr. W. B. Cannon of Norfolk, Virginia, and her youngest sons, David and Edward Cannon; by three brothers, Dr. R. H. Bennett of Lander College, Dr. W. W. Bennett and Mr. Edward Bennett of Virginia, and two sisters, Miss Mary Lee Bennett, teacher in Blackstone College, and Miss Nellie Bennett, a missionary to Japan.

The writer of this memorial word runs easily in recollection to the time when he first knew Mrs. Cannon as Lura Bennett at Randolph-Macon College. "Teet," she was called, perhaps a name of endearment given her by the younger children of the family. She was easily the most active worker in the church at Ashland, especially among the students. In the little class meeting conducted among the girls of the college community she was the center of the group, that met from week to week for religious worship and fellowship. One recalls how helpfully she moved among the students of the college, and what was so universally said among us about her influence for good. In the great revival that came somewhere in the early '80's, so influential in the life of the college, and out of which, under the impulse of a renewed consecration, her husband went into the Christian ministry, no one among the students was more useful than she. Her life among the young people in the college and the community was not only consistent; it was beautifully religious and helpful. As I remember her through the years intervening, seeing her with her husband at great gatherings, in her home at Blackstone College, and later often by his side in the thick of his fight for righteousness, her loyal helpfulness to her husband through the vicissitudes of his noble leadership in the Church, and her devotion to the best in the great

ideals of the Kingdom, it seems to me that she has nobly fulfilled the prophecy of those dear days.

The funeral service was conducted from Broad Street Church, Richmond, Virginia. Dr. Fred R. Chenault, pastor of the church, was in charge of the service, Dr. J. C. Reed, Dr. A. J. Barton, Dr. J. S. Peters, warm friends of her distinguished husband, taking part in the service. Her body was laid to rest in beautiful, historic Hollywood Cemetery. The loving sympathy of an innumerable host of friends all over this country, and in many other lands, goes out to Bishop Cannon, to the children, and other relatives of Mrs. Cannon, in their great loss.

MISS AMELIA ELERDING

BY ELIZA B. PERKINSON

MISS AMELIA ELERDING went to Brazil as an evangelistic missionary in the summer of 1892 and was appointed to Rio de Janeiro. She gave faithful service in that city for five years. In 1898, at the end of her first furlough, she was transferred to Sao Paulo where she remained continuously, except while on furlough, until the summer of 1920, when she came home because of an injury resulting from a fall. She did not recover sufficiently to return to the foreign field and was given the relationship of a retired foreign missionary. Eager to render further service to her church, she was grateful for a place in the Home Department as an employed worker and as such, remained at Thurber, Texas, until failing strength required her withdrawal from active service under the Board of Missions. After she returned to her home in Illinois, she continued to do what she could in her local church at Freeport until a few months before her death.

Miss Elerding's love for the work in Brazil and her loyalty to it never wavered. She sent letters of interest and encouragement to the workers, and seven-tenths of her retirement allowance went regularly to the aid and support of the Bible women she had trained and with whom she had labored. Simple in her tastes and economical in her habits, she was able to save a large part of her earnings and she gave an Annuity Bond of $4,000.00 to the Woman's work of the Board. In addition to her regular remittances to the field, Miss Elerding gave freely to the support of various phases of the work and was liberal in answering appeals for financing the church at home and abroad.

Her prayers went up continuously for the messenger of the Gospel and the unsaved in all lands. Through her influence many souls were brought into the kingdom and she lives in the hearts and lives of many who knew her and loved her in Brazil.

Miss Elerding passed away at the home of her sister, Mrs. O. C. Tummel, of Freeport, Ill., on Wednesday, April 17, and her body was laid to rest in the family lot near Sheridan, Ill., on Saturday, the 20th, 1929.

MISS DAISYE INEZ FERGUSON

BY ELIZA B. PERKINSON

MISS DAISYE I. FERGUSON was born July 29, 1898, at Woodville, Miss. Her mother died when she was a small child and her father passed away before she finished her missionary training. She was graduated from the High School there and from the State College for Women at Columbus, Miss. After her graduation she taught for two years and during that time she had a deep religious experience which resulted in her volunteering for life service. She entered Scarritt College at Nashville, Tenn., in 1923 and graduated from that institution in 1925. She was accepted for foreign service under the Board of Missions and appointed to Brazil, arriving in Rio de Janeiro in August of 1925, where she began the study of the language at once, and a few months later was appointed as a member of the faculty of Collegio Bennett, remaining there until August, 1928.

Miss Ferguson had expected to leave the work at the end of the school year, in December of 1928, for personal reasons, and had tendered her resignation to the Board, but failing health necessitated her withdrawal in August. Her condition was more serious than she or her friends realized and became so acute a few hours after the steamer on which she sailed left Rio de Janeiro that she was put ashore at Victoria, Brazil, where she underwent an emergency operation from which she was not able to recover. She passed away on the 16th of August, 1928.

During her illness in a Brazilian hospital she received efficient care from the physicians and nurses of the institution, and many tokens of loving sympathy from our missionaries, from the Baptist missionaries stationed at Victoria, and from American and English groups in the city. At the request of her brothers, her body was brought home and laid to rest in the family burying ground near Woodville, Miss., on the 9th of October, 1928. Through the co-operation of American and English firms in Victoria, and the good offices of the American Consul, who, in his kindness went far beyond the limits of duty, it was possible to meet the requirements of international law, which involved Brazil, the United States and Japan, since she had embarked on a Japanese boat which she was compelled to leave at Victoria.

MRS. O. E. GODDARD

BY A. C. MILLAR

LEILA ROBINS GODDARD, daughter of W. E. and Elizabeth Robins, was born near Dalton, Georgia, January 13, 1871. The next year her parents settled near Knoxville, Arkansas, where Miss Leila grew to womanhood. Finishing work in the public schools, she entered Central Collegiate Institute (now Hendrix College, Conway) at Altus, Arkansas, and graduated with the A.B. degree in 1890. Here she formed

the acquaintance of Oscar E. Goddard, who graduated June 21, 1892, and on the following day at the family church in Knoxville I had the pleasure of uniting them in marriage. After some two years in pastoral and college work they went in 1894 to China as missionaries. The severe climate was too much for her health; hence the next year they returned, and for many years she helped in the parsonage while her husband filled important charges in Arkansas, Oklahoma and Texas.

Then she became his efficient helpmeet during his incumbency of the office of missionary secretary. During the last two years of her life, as he had been much in foreign lands, she spent most of the time among her friends and children.

Knowing Miss Leila as a student and almost as a member of my own family, I fully appreciate the remarkable combination of intellectuality, womanhood and spirituality which made her splendid character. She was a clear and independent thinker who shrank from the consideration of no problem. While she was an ideal wife and mother, she developed unusual ability as a business woman. Religious from childhood, she was devout and consecrated; and when the end grew near she did not falter, but her trust in her Saviour was firm and strong. With a noble inheritance and helpful home training she naturally developed into beautiful and useful Christian womanhood.

Not strong for two years, Mrs. Goddard, after two weeks of severe pain, passed away on February 23, 1928, at the home of her daughter, Mrs. Lois Morrison, at Purcell, Oklahoma, all members of her family being present. On February 25, her body was laid to rest in Fort Smith, Arkansas, near the place of her father and infant son. It was my sad privilege to conduct the funeral service in the First Church in the presence of a group of sorrowing friends, assisted by Rev. H. L. Wade, Rev. J. B. Stevenson, Dr. J. M. Workman and Rev. D. A. Dawson. Members of the North Arkansas Conference, to which Dr. Goddard belonged, acted as pall-bearers.

Mrs. Goddard is survived by her distinguished husband; four daughters, Mrs. Ruth Jackson, San Antonio, Texas; Mrs. Lois Morrison, Purcell, Oklahoma; Elizabeth, a teacher in Fort Smith, Arkansas, and Virginia, a student in Vanderbilt University, Nashville; her mother, Mrs. Elizabeth Robins, Muskogee, Oklahoma; and four brothers and sisters, W. H. Robins, Muskogee; P. K. Robins, Hominy, Oklahoma; C. T. Robins, Foyil, Oklahoma; L. F. Robins, Duncan, Oklahoma; Mrs. H. B. Medley, Abilene, Texas; Mrs. H. E. Newton, Muskogee; Mrs. G. W. Snedden, Tulsa; and Mrs. M. S. Webster, Tulsa.

One of the best women and truest friends of my life has gone to her reward.

MISS LUCY COLEMAN HARPER

BY ELIZA B. PERKINSON

MISS LUCY HARPER was born in Georgetown, Texas, November 24, 1852. She lived and taught many years in Georgetown; for more than

ten years she was principal of the Elementary Department of the Ladies' Annex, of the Southwestern University where she was a competent, pains-taking teacher, of excellent qualifications. Aside from her school room work, she was a faithful teacher in the Sunday School and a leader in the Juvenile and Young People's Missionary Society.

She was accepted as a missionary by the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, and sent to Laredo Seminary, on the Mexican Border, in 1890, where she took charge of the boys' department of the school. In two and one-half years she was transferred to San Luis Potosi, where she remained until 1895, when she was sent to Colegio Palmore at Chihuahua, to take charge again of the boys' department. Together with Miss Lizzie Wilson, principal of the school, they built up one of the outstanding mission schools in Mexico.

Driven out of Mexico in 1913, by the revolution, she and Miss Wilson moved to El Paso, Texas, taking many of their pupils with them. In 1915, they retired from the Mission Board and turned over their school to Professor Servando I. Esquivel, who was one of Miss Harper's first pupils at Laredo Seminary and was a co-worker at Colegio Palmore for many years. Miss Harper continued teaching, mostly Mexican boys, until she became almost totally blind, in 1927. An operation for cataract removed this blindness, but never having spared herself, her body was a piece of "broken machinery." She returned to Georgetown in 1927 where, with the exception of a three months visit to El Paso, she remained until she passed away. Death came to her while she slept, early in the morning, on Sunday, May 5th, 1929, at the home of her niece, Mrs. J. E. Cooper.

MISS LAURA LEE

BY ESTHER CASE

MISS LAURA LEE was accepted as a contract teacher and was sent to Mexico in 1898, where she served faithfully for sixteen years in Colegio Ingles, in San Luis Potosi. She ministered to the poor and needy and gave generously of her time, strength and means to the various activities of the church. As superintendent of the primary department of the Sunday School, her work was unusually fine.

Miss Lee returned to the United States because of the revolution in Mexico. The political situation was uncertain and when an urgent call came for help in Cuba, she willingly went to a new field where she worked for fourteen years with the same devotion which had characterized her work in Mexico, as a member of the faculty of Eliza Bowman School in Cienfuegos. Frail in body, she hesitated to offer herself as a missionary, but served for thirty years as a contract teacher and evangelistic worker.

Miss Frances Moling, a co-worker with Miss Lee in both fields, says "She gave herself unstintingly to the service of her Lord, whose she

was and whom she served. Her family plead with her to give up the fight years ago but the little children of Mexico and Cuba were calling her, the poor and needy were appealing to her. She responded to their plea and gave her life a willing sacrifice to them and to her Master."

She passed away on Thursday, Sept. 27, 1928, at the home of her niece, Mrs. George Jackson, at Nashville, Tenn.

MRS. R. W. MACDONELL

BY ESTELLE HASKIN

TOCHIE WILLIAMS MACDONELL was born in Macon, Georgia, in April of 1861. She was the only daughter among six sons of Mr. and Mrs. William Dismukes Williams. Her father held a large place in the intellectual life of Georgia, having been professor of Latin and French in Emory College, and for forty years president of the Academy for the Blind in Macon, Georgia. In a home of religious culture and in the famous old Wesleyan College Tochie Williams was nurtured, growing into young womanhood.

When only twenty years of age she shared with young Robert MacDonell the missionary passion which led them as a young married couple into a new and untried mission field. For eight years they served in Mexico under the most trying circumstances, she being left alone with their young family while he traveled hundreds of miles on horse-back over an extended circuit. While visiting one of the outstations where there was neither drug store nor doctor, he was stricken by death. With two little sons and a baby daughter, only a few weeks old, the young wife made her way back to Macon, facing the stern necessity of earning a livelihood for her children. A long, hard road lay ahead of her, but never for a moment did she relax her determination to fulfill for her children the office of both father and mother.

For twelve years she was a member of the faculty of the Academy in which her father was serving as president. We marvel that for nine years of this time in addition to the care of her family and the work of a teacher she found it possible to serve as corresponding secretary of the South Georgia Woman's Foreign Missionary Society, thus giving expression to her genuine zeal for missions. It was through this office that she was led out into a wider field of service in the work of the new Board of Home Missions which was then struggling to find its place of service. To this Board and the Woman's Missionary Council she gave eighteen years of outstanding and fruitful service in the official capacity of Administrative Secretary.

She had the power of penetration and with it she coupled an unusual practical sense. She had a genius for putting high ideals into action. To make sure the planting of these high ideals she used judgment, courage, and steadfastness. She was so absolutely fearless that she has been characterized as one who had the heart of a lion. Small in stature, and frail in body, she possessed the courage of a general.

When Mrs. MacDonell was elected General Secretary of the Woman's Board of Home Missions, the main line of work was building parsonages, and furnishing supplies for preachers in needy fields. A few schools had been established but the women were merely feeling their way as they tried to serve in the growing cities of the South. They had not reached beyond the early stages of rescue work, house to house visitation, and the distribution of religious tracts, so that the way of scientific and religious social work was wholly unchartered. Under her direction the idea of transforming the life of a whole community began to take form in the establishment of the Christian Social Settlement. In 1903, just three years after her election, twelve city mission boards were affiliated with the Board of Home Missions. When she resigned in 1919 there were thirty-five such boards, and schools for mountain boys and girls, for Cuban children, for dependent girls and for delinquent girls had been fostered and developed.

The building of institutions was the smallest part of the service rendered by Mrs. MacDonell; she was a leader in putting into the Church a new life and a motive large enough to challenge that life. When she wrote the BELLE HARRIS BENNETT, the chapters on home missions were in reality chapters in her own biography; she honestly attributed to her friend much of her own accomplishments.

Mrs. MacDonell was a pioneer in inter-racial work, and here again her practical sense and unusual courage came into play. She accepted the essential equality of humanity in sharing in the riches of the Father's house, as a natural and just thing, never interpreting the principle to suit the situation. And she, I believe, was for many years the one leader who never said to a worker who had dared this larger fellowship, "You are going too far." One trusted her sympathy in this to the utmost.

And this leads to the question of trained women workers. They were not known when Mrs. MacDonell came into office. It was during her term of service that the office and work of the deaconess came into being. Again success came against heavy odds. And not only was it necessary to find those who would give themselves to this ministry of the Church but there was the much more difficult task of finding a way and a place of service. Doors must be opened, Church women must be given a vision of service, and the work must be put on a stable basis with not only a financial backing but also a spiritual one. The work was stupendous; only outstanding leaders were equal to its rigors. It meant much suffering for new workers entering into new and untried fields and many would have fallen by the way except for the sympathy and understanding of the General Secretary.

After her closest and most loyal friend, Miss Bennett, was taken from us there came to her an assured call to another outstanding piece of service. And when she was asked to write the life story of this friend it was undertaken as a last commission. Just as she was

about to begin this loving task there came upon her the crushing sorrow of her life. But the call was so clear that she never faltered and through hard labor in the gathering of facts and giving them interpretation she wrote BELLE HARRIS BENNETT: HER LIFE WORK. This was her last missionary service.

And her home going was triumphant. The closing days were days of joy. With the women of the Woman's Missionary Council she engaged in the celebration of the fiftieth anniversary of missions. Perhaps there were none to whom this occasion meant more. Her investments, her human contacts, and her interests were large. She was tenderly cared for by loving hands until the spirit took its flight on September 10, 1928. And the veil is so thin between us and her that we cannot realize that she is not still with us. And doubtless she is, for are we not one in Christ Jesus—those who remain and those who have stepped forth triumphantly into that larger mansion?

MRS. A. E. McCLENDON

BY ESTHER CASE

It is an unusual thing for our Board of Missions to make itself responsible for a widow with a family of children, but a notable exception was made when Mrs. A. E. McClendon, the mother of five children, was accepted by the Woman's Foreign Missionary Society and sent to Mexico, in 1889.

Mrs. McClendon's appointment was that of superintendent of a day school for Mexican children, at Laredo, Texas, on the Mexican border, where she worked with marked success for thirteen years.

In 1902 she was transferred to Guadalajara, as principal of Colegio Colon, a school for girls. After a few months at Guadalajara, she was appointed to a day school in New Laredo where she developed the school with great success.

In 1911, after twenty-two years of service on the Mexican border, she retired from active service to make her home with her children, who with the exception of one, are all still living. She passed away on October 17th at the home of her daughter in Hubbard Woods, Ill.

MRS. H. N. McTYEIRE, JR.

BY MRS. E. B. CHAPPELL

In the calm of a Sabbath evening in the closing days of April, 1929, the gentle spirit of Mrs. Kate Marianye McTyeire left its earthly home for "a better country." The moment of going was quiet and full of peace. At her bedside were the loved daughter, her own namesake, and the son who had been her constant companion through the years. There is left also one grandson who came under the gentle touch and inspiration of "Mama Kate," and who gained for himself her admiration and love. Her death was not unexpected, for she had been in declining health for a number of years.

Mrs. McTyeire was born and reared in Nashville, Tennessee, of parents who were themselves natives and leading citizens. She was the widow of Holland N. McTyeire, the youngest son and namesake of Bishop McTyeire, one of the great men of Southern Methodism. She attended a school for young women at Bowling Green, Kentucky, and all through her life maintained a deep concern for education at its highest and best.

Her life was cast in a mold that gave pre-eminence to things of mind and spirit. She gave the best of her strength and her energy for the advancement of the spiritual and cultural; all other interests were secondary. Her conversation often centered around institutions of learning and the great educators of the Church, particularly her own branch of it. Even in the closing months, when flesh was weak but spirit strong, one found her thinking on the unparalleled opportunities for young people of today and the vast fields that lie out before them.

Mrs. McTyeire's ministry to the Woman's Board of Foreign Missions through twenty years of service as treasurer could best be characterized by two words raised to their highest value: *Efficient, Faithful.* The beginning of her services was in the early days of woman's work in the Church, when even leaders looked doubtfully on specialized activities for women and when many would have had them confine themselves to home duties and attendance on the general services of the Church. Few there were who were able to catch the vision of the Church with its womanhood aroused to the call of Christ and set to the great task of serving humanity.

How fresh and fragrant come the memories of meetings of the Executive Committee of the Woman's Board of Foreign Missions, when the members were invited to the home of Mrs. McTyeire for an all-day meeting! How gracious and bountiful was her hospitality! It had much to do with cementing the interest and fine loyalty of that group to the cause of missions and with making strong the tie that bound them together. In that close communion were considered questions of large moment and small detail. It was on these days that one member of meagre experience gained her first-hand knowledge of the strength that comes out of close fellowship "in the bonds of service." Mrs. S. C. Trueheart, corresponding secretary, and Mrs. H. N. McTyeire, treasurer, were fellow-workers under whose leadership the work advanced rapidly and surely.

Mrs. McTyeire was always a central figure in the annual meetings of the Woman's Board of Foreign Missions when the yearly returns were eagerly heard. We thought of them as marking an increase of interest in the local Churches, and watched with intensity of concern every evidence of growing power. The moment for the reading of the Treasurer's Report was one of expectancy, and Mrs. McTyeire's grace of manner and beauty of person had no small weight

in its impress on the hearers. She was sought out as counsellor, and oftentimes there came from her the gentle rebuke to the conference officers for laxness in reporting figures. Never was she more beautiful, never were her charms of person more compelling than in the unconscious giving of self to the work she loved and for which she labored unceasingly.

Mrs. McTyeire's last home was at Monteagle, Tennessee, where she drew about her friends whose delight in her made them gather there. She had wide influence in the Assembly which has become one of the established centers of culture in the South. She loved this mountain home, going to it early in the season and staying late. Talking to a friend as they looked out on the magnificent trees in her yard during a visit in the summer of 1928, she said: "This has been my retreat."

She was a gentlewoman. Her loved ones and friends will hold her close in memory as one who embodied the graces of Christian womanhood and who filled to the full her measure of usefulness. She was laid away in beautiful Mount Olivet at Nashville, Tennessee, with the simple rites of the church she loved.

DR. WILLIAM HAMILTON MOORE, JR.

BY MRS. FRED A. LAMB

WILLIAM HAMILTON MOORE, JR., was born in Kansas City on September 8, 1898, and attended the public schools of this city. The year following his graduation from the Westport High School with the class of 1916, he began the study of Dentistry at the Kansas City Dental College, now a unit of the Lincoln and Lee University, and was graduated from there in 1919. In the year 1920-1921, he attended the Missouri University, taking a medical course. About a year later he answered a call to go to the Congo Belge, Africa, as a Dental Missionary.

After his acceptance by the Mission Board and the completion of the details incident to equipment and transportation, he sailed from New York on his first trip to the Congo, arriving in Antwerp, Belgium, March 13, 1923. He spent some three months in Brussels, Belgium, and London, England, taking special courses in French and tropical diseases, sailing from Antwerp on July 31 on S. S. Anversville for Matadi, on the Congo River. From there, about the last of August, he started on the eleven-hundred mile trip into the interior, reaching Lusambo on September 19. He reached his destination, Wemco Nyama, the Methodist headquarters, on November 29.

His work was of a somewhat itinerant nature, traveling overland from one station to another, doing dental work for missionaries of the Methodist and Presbyterian churches, other white people in the district and natives. After three years, he was granted a furlough

and started home in July of 1926, arriving in New York on September 1.

During his stay at home he spoke in many of the churches and before several civic and fraternal organizations and his many friends presented him with a Dodge roadster for use in Africa. He was a member of the Delta Sigma Delta professional fraternity and the Phi Kappa Psi social fraternity.

On April 16, 1927, Dr. Moore was married in Raleigh, N. C., to Miss Elizabeth Gray Bass, who had received her training for the Foreign Field in the Scarritt Bible and Training School and the Johns Hopkins Hospital. Dr. and Mrs. Moore sailed from New York August 6, 1927, and arrived on the Mission Field in October, 1927.

Dr. Moore was taken ill in July and it was deemed best for Dr. and Mrs. Moore to return home. On July 31, a cablegram was received from Mrs. Moore stating that Hamilton had died on the 30th and would be buried at Leopoldville immediately, and that she would continue her homeward journey.

Dr. Moore came from a Christian home whose atmosphere at all times was one of dependence on God. One of a family of five children, he early learned the spirit of co-operation, loyalty and service. Although of a happy, cheerful disposition, he was pensive and thoughtful, making one think that the "thoughts of youth are long, long thoughts." He was always in the work of the church even as a young boy and became one of the most active Epworth Leaguers I have ever known.

After his first three years in Africa, he seemed to be filled to the brim with joy and gladness, often making the statement that he was "living on top of the world." It is hard to estimate the value of his life and early death in Africa, but if he could do more by going than by staying, I am sure he was glad to go. It is said his absolute calmness and assurance up to the very time of his going, made a wonderful impression on the natives, and because of this many have been brought under the influence of the Gospel. He was ready to go and conscious of the fact that he was ready to meet his Saviour. He is the first of our young missionaries to give up his life for Africa and it has brought the need and the field closer than they have ever been before.

When his last call came, it found him doing what he firmly believed was his life work. He was doing what he wanted to do, was where he wanted to be, and was delightfully happy in his work.

His little baby daughter, Hamilton Elizabeth, born in Brussels in October, 1928, a little more than two months after his death, can always be proud that her father died and was buried on the field of service.

"These are extraordinary circumstances under which to live and under which to die. They are marks of an extraordinary man and an extraordinary life."

J. R. MOOSE

BY J. L. GERDINE

REV. J. ROBERT MOOSE was born in Stanley County, N. C., on July 28, 1864, and passed to his reward at Greensboro, N. C., on August 28, 1928. He attended Trinity College (now Duke University) at Durham, N. C., and graduated in the year 1892. He joined the Western North Carolina Conference in 1894 and served there until accepted for Foreign Mission service by our Board and sent to Korea in 1900. He was married to Miss Mary Durham, of Chatham County, N. C., on June 21, 1893, who was his faithful and efficient co-laborer both in his pastorates and on the mission field. Sister Moose, together with three daughters and one son, survive to mourn the loss of a devoted husband and father.

Brother Moose was mature both in years and experience when he went to Korea. This was of importance in view of the fact that he was to have large responsibility in organizing and directing our church in that field during her formative period. He was made Presiding Elder after only one year on the field and his district embraced our entire work in Korea. There was neither railroad nor other public conveyance in this territory and he travelled to his quarterly conferences and other appointments by bicycle or pony. In reaching the further points of his District he would cover in this way three hundred miles, including the return trip. The writer has known of his being out as long as sixty days without returning home. Brother Moose was a pioneer to the last. As the work developed he left the better organized fields to others and went elsewhere to lay foundations. The result was that in a large part of our Korean Field he organized the first churches, baptised the early converts and discovered and trained the Korean preachers who served as his assistants and now are leading men in the Korea Conference. It is not given to many missionaries to exercise the influence that the character of his work permitted him to do.

The fact that he did this work, indeed that he was always a volunteer for the new fields and harder places illustrate both his Pauline missionary spirit and his rare unselfishness of character. He never asked for ease or glory in service. He never compared the desirability of location or character of work with a view of pressing or even suggesting his preference. I know of none who surpassed him in his willingness to go to the place where he was needed most regardless of the personal sacrifice involved. His unselfishness was further shown in his willingness to serve others though it involved foregoing his own and sometimes more important plans. Everybody felt free to call on Brother Moose when in need of his help. His response was so cordial

and uniform that you were impressed that he appreciated the opportunity to help. It, of course, won him warm friends and deep appreciation.

The most striking characteristic of our brother was that he was at all times and under every circumstance a man of God. He had a deep religious experience and was always ready to give a reason for the faith that was in him. No one doubted his absolute sincerity. His godly life and example exercised an influence wider than his spoken message. He was positive in his convictions and even when he could not convince another that his view was correct he held respect and exercised influence by reason of his sincerity and fidelity to what he believed to be right. This characteristic, too, was responsible for the fact that he was in demand for revival work and Bible teaching not only within but outside his own mission. At times he held meetings where a thousand or more would be in attendance and many testify to having come to a knowledge of Christ under his ministry. Others were led to a deeper experience of grace through his testimony and exhortation.

For a few years during his missionary career, Brother Moose was compelled for providential reasons to remain in America. He served at that time pastorates in New Mexico and North Carolina. He was ready, however, to take up his work in Korea as soon as the hindrances were removed. After his return, he was assigned to the new Station at Chulwon and did his last work in that field. The work was taxing and responsibilities heavy, but none heard a word of complaint from this seasoned veteran. After a few years his health broke down completely and he was brought to Greensboro, N. C., where he spent his last years—a patient invalid waiting his release. His whole mature life was a preparation for the triumph over death. He lived well, died well and has received an abundant entrance to the heavenly home.

MRS. JANIE WATKINS MOREHEAD

BY MRS. B. W. LIPSCOMB

JANIE WATKINS MOREHEAD was a native of Jefferson County, Mississippi. She was a member of a family from which had come several generations of Methodist ministers and her rearing and training was in keeping with the principles of Methodism. As a child she responded to this training and became an earnest member of the church. During her student days at Whitworth College, Brookhaven, Mississippi, she underwent a very deep spiritual experience which marked her entire after life, and which eventually led her to consecrate her life to foreign missionary service.

She entered Scarritt Bible and Training School in 1902 and two years later sailed for China. For ten years she was an influential member of the faculty of the Laura Haygood Memorial School for Girls at Soochow, teaching history and exerting, by her gifted and

consecrated personality, a deep influence upon the splendid young Chinese women who constituted the student body of that institution. Many women leaders in the social religious life of that land today gratefully remember the influence of her life and teachings during those years. The last two years of her missionary work were spent in Ginling College, Nanking, China. Janie Watkins' life and work command the sincerest respect and affection of the entire mission in China, and her going brought manifestations of deepest sorrow.

In 1923, Miss Watkins returned to the States and married Mr. Howard Morehead, of Sidon, Mississippi. Her death occurred after a very brief illness, September 29th, 1928.

MRS. LETTIE LAY NEWTON

BY E. H. RAWLINGS

MRS. LETTIE LAY NEWTON, wife of Rev. J. C. C. Newton, was born April 6, 1848, and on December 8th, from the home of her daughter, Mrs. Ruth Newton Underwood, in Atlanta, Georgia, passed peacefully to her heavenly reward. Mrs. Newton was the daughter of Mr. Middleton and Mrs. Elizabeth Lay of Pickens County, South Carolina. On her mother's side, Mrs. Newton was a descendant of a prominent Presbyterian family of Boggs, who came over from North Ireland, and through her maternal grandmother she was a descendant of the Hamiltons, who were also Scotch-Irish Presbyterians.

Immediately upon her husband's entrance into the Methodist ministry she volunteered to join the Methodist Church, and though always maintaining her fondness of the Church of her childhood, there never was any minister's wife more loyal to Methodism, its doctrines and usages.

It was from Virginia that she went with her husband and two children to Japan in 1888. Her first sorrow after arriving in Japan was the death of her little babe, Annie Grace, the harder to bear in the land in which all was so strange.

After the first year in Tokyo, Bishop Wilson transferred her husband to the city of Kobe, three hundred miles southwest from the capital, and there appointed him as Dean of the Theological Department in the newly founded Kwansei Gakuin. In this new and untried situation, far away from the homeland, Mrs. Newton rendered invaluable service to her husband, a service which continued from 1889 to 1923.

The story would be too long of her first enterprise in the native village just behind the Mission College, how she and that saintly genius Okubo San worked together like an old, experienced team, gathering the neglected children into Sunday School Sunday morning, how the Buddhist priests drove them from every rented house, how they went out into every street and held Sunday School and how they chose a stone statue of Buddha around which to meet. It was an

interesting sight to see the little chaps perched upon the wide stone base of the statue while being taught about Jesus and His love for little children. In spite of the Buddhists, Buddha himself furnished the pulpit, as it were, for Christ's message of love.

On account of serious deafness, in after years Mrs. Newton was not able to do such active missionary work outside. But she made her home on the campus a warm and welcome place for missionaries and Japanese alike.

It was on November 1st that Mrs. Newton was taken ill of the disease which in spite of the best medical skill and the tenderest nursing proved to be beyond human relief. From the first, she seemed to anticipate the fatal result. At last in the night of December 8th, at six o'clock, exhausted nature could no longer meet the conflict. Her heart failed, and like a tired little child, she fell "asleep in Jesus," without the slightest struggle, and was translated, for God took her to be among the Blessed Ones in Paradise.

A little while after Mrs. Newton's death, her daughter, Mrs. Underwood, came upon a time-worn note-book in which were inscribed the beginnings of a diary that Mrs. Underwood felt expressed the real heart of a missionary's life better than anything that might be written about her mother. The first entry was on June 15, 1893, for her first furlough. She tells of the work in the meantime and her separation from her beloved husband. Thirty years later Mrs. Newton retrieves the old diary and after recalling precious memories over the intervening years, she tells how her husband and she had seen the Kwansei Gakuin, the institution with which they had been connected, grow from eighteen students and eight acres of ground with no buildings, to sixteen hundred students, and splendid buildings now covering twenty-three acres of ground. And then she records:

"We sailed from Kobe at 10:00 A. M. on May 15, 1923. All of the sixteen hundred students, the faculty and many friends were on the ship or on the wharf to say goodbye. Two steam launches filled with some of our dear friends followed our ship for several miles, while the rest of the large company stood on the wharf as long as we could see them. The last sweet words that we could hear were, 'God be with you till we meet again.' Such a tender and loving farewell made us wish that we would have done more to deserve such devotion."

The funeral service of Mrs. Newton was conducted from St. Mark's Church in the city of Atlanta, in the presence of many sorrowing friends and acquaintances of herself and her distinguished husband, Dr. W. J. Young of Emory University, long a close friend of the family, making the principal address.

Her physician, in speaking to Mrs. Underwood of her mother's remarkable resistance against disease through the last trying months of her illness, said: "Well, she has the most remarkable vitality I have ever known, and she has led an ideal life." It was the privilege

of this writer to have known Mrs. Newton from the time that he was a co-pastor with Dr. Newton in Portsmouth, Virginia. He was later entertained in her lovely home in Kobe, Japan, and from this close acquaintanceship through many years fondly joins in this testimony of the good doctor to the strength and beauty of her "ideal life."

MISS EUNICE O'BRYANT

BY MRS. J. W. DOWNS

MISS EUNICE O'BRYANT was born in a Methodist pastor's home in Arkansas in 1892. She had the advantage of being reared in a Christian home with such experiences as come to the daughter of a Methodist preacher. She had great reverence and love for her parents. Her father died in 1923; her mother is still living.

She entered Scarritt Bible and Training School and finished the course of study there. From the time she graduated from high school until she entered training at Scarritt, she taught in the public schools of Arkansas.

She felt impressed early in life to offer herself for missionary service and was never content until she became a volunteer for life service. She was one of those fortunate students who had Miss Maria Gibson as a teacher and counselor. Miss Gibson said of her: "She is reliable, earnest, thoughtful, eager to work for God and to win people to love him." She became a Christian when she was just a child and began her services in the local Sunday School as a teacher; she also sang in the choir, worked effectively in the Epworth League and the Young People's Missionary Society. She was assigned to work under the Board of Missions and served for three years in that capacity.

She was never very strong physically, and three years ago she was given leave of absence because of her health. She had been teaching in Fort Smith, Ark., and serving part time as assistant to one of the pastors in the church there. She died Saturday, May 4, 1929.

MISS MARY BAILEY SLOAN, M.D.

BY ESTHER CASE

MARY BAILEY SLOAN was born in Monticello, Florida, August 28, 1896. She was educated in the public schools at Monticello and then went to Florida State College for Women at Tallahassee, where she secured her A.B. degree. She received her degree of Doctor of Medicine from the Woman's Medical College, Philadelphia, in 1922. In the year 1922-23, she was interne in a hospital in Detroit and in 1923-24, she was physician at the State School for Girls, Hallowell, Maine. The following year she went to China as a missionary under our Board of Missions and served as a member of the staff of the Shanghai Medical School.

The following tribute was written by the Dean of the Shanghai Medical School: "A radiant life has passed from our sight into an-

other room. That other room is free from the weight of earthly pain for her and our Christian faith tells us she will continue near us in spirit, loving, inspiring and cheering us, not only by our memory of her, but by her very living presence. Such a spirit as hers can not die and it is impossible to think of her as other than alive and radiating life, though withheld for a little from our vision.

"Her qualities of mind made her a bulwark of strength in these, our formative years, in the Woman's Medical School . . . . She brought a trained mind to our work of building a curriculum, but perhaps even greater, she brought a trained heart. Recent letters have revealed that she was passing through a profound spiritual experience, almost as if she were prepared for a higher service."

Last year, while in China, she became quite ill and was compelled to undergo an operation in May, having been too weak to make the journey home. In July, upon reaching the United States, she went immediately to Mayo Brothers, Rochester, Minn., where she remained until her death, December 6, 1928.

MINUTES OF THE GENERAL MISSIONARY COUNCIL

The General Missionary Council of the Methodist Episcopal Church, South, met in the auditorium of the Chisca Hotel, Memphis, Tennessee, at 9:30 A. M., Tuesday, January 1, 1929.

The Council was called to order by Dr. W. G. Cram, the President. Bishop R. S. Hay led in singing and Dr. A. C. Miller led in prayer.

In the absence of Dr. F. S. Love, the Secretary, Dr. Elmer T. Clark was elected Secretary Pro Tem. The roll was called and those present were noted.

Dr. O. E. Goddard delivered a devotional address on his recent visits to our mission fields.

The following home and foreign missionaries were introduced: W. R. Weakley of Japan, Frank S. Onderdonk of the Texas Mexican Mission, James E. Ellis of Brazil, William T. Steele of China, and Joseph Dobes of Czechoslovakia.

Prof. A. W. Wasson, Professor of Missions in Southern Methodist University, and Prof. James Cannon, III, Professor of Missions in Duke University, were also introduced.

Dr. J. A. Baylor read the report of the Findings Committee of the recent meeting of the Conference Missionary Secretaries, and led in its discussion.

The editors of conference organs, educators, secretaries, presiding elders, and others present were invited to participate in the discussions.

After discussion, the report of the Findings Committee of the Conference Missionary Secretaries was adopted by the Council. The report was as follows:

1. It is our profound conviction that our greatest need is spiritual. Nothing can take the place of genuine Christian experience as the motive power for all religious activity and liberality. Everything else is secondary. We, therefore, stress the supreme importance of a Church-wide revival of religion, of the New Testament type, which will bring our

people into conscious fellowship with the Risen Christ through the New Birth, in which old things shall pass away, and all things shall become new. A revival in which the living Christ shall be exalted in the experience of the whole Church, resulting in holiness of life and a fellowship in Jesus that is indescribably precious, and which will make the Church an irresistible magnet to the sad and sinful souls of men. Back of all Methodism that could be mentioned, lies the essential condition of united, persistent, importunate prayer, with genuine humiliation and repentance. We are glad that our study book for this year, "The Methodist Evangel," brings to our people in most forceful and effective manner the fundamental place of avangelism in the lift of Methodism. Hopeful indications of revival are already appearing. Let our ministry unceasingly continue to present this need to our people, and to wrestle in secret prayer with God until the clouds break in blessing upon our heads.

2. Larger payments to the Maintenance Fund are absolutely necessary if our missionary program is to go forward. Despite some slight falling off in payments this year as compared with the previous year, we are convinced of the soundness of the general plan formulated by the General Conference, and especially the policy of Missionary Cultivation, and register our belief that the only hope for a sound missionary conviction in the minds of our people, is through missionary education. Therefore, the cultivation policy should be earnestly pressed, and carried to every Charge. To this end a well-planned and successfully conducted Missionary Institute in each District with all the pastors and leading laymen in attendance, is vitally important. The Presiding Elder is the key man in his District, and the Conference Missionary Secretary must secure his whole-hearted cooperation, if possible. Failure to make the plan clear in every detail at the Institute, or failure to get the proper attendance, makes a measure of failure in that District inevitable, as experience has amply demonstrated. Fixing of adequate minimum goals for each Charge, if possible on a voluntary basis, is necessary to the best results. The Presiding Elder, if given

the goal for the District, can usually work out the best allotment. The Every Member Canvass should be emphasized for every Charge. Failure to give any member of the Church an opportunity to contribute, does that member a grave injustice.

3. Earnest effort must be made to secure full payment of the Regular Benevolent Collection. We lose any effective gain by the Maintenance Fund if we decline in payment on the assessment. Each Conference Missionary Secretary can give aid toward securing payment in full of the regular assessments, by making it clear in the Institutes that there is no conflict between the assessment and the Maintenance Fund, but that the Maintenance Fund simply removes the necessity for a greatly increased assessment.

4. The Missionary Voice is a powerful and effective factor in our scheme of missionary cultivation. Its growing circulation is a matter for profound satisfaction. We congratulate the Editors and management. The plan for still further increasing the subscription list of the Voice should be given sufficient place and emphasis in each Institute.

A. J. CAUTHEN, *Chairman.*
J. A. BAYLOR, *Secretary.*

Dr. W. B. Nance, missionary in China, and Mr. Y. C. Yang, President of Soochow University, were introduced. The editors of the various Church papers were presented.

Dr. J. W. Perry presented the by-laws for Annual Conference Boards of Missions suggested by this Council and officers of the various annual conference boards reported on the receipt and disposition of such by-laws, showing that many boards are now operating under these by-laws. Dr. Perry led the discussion and outlined the task and program of home missions.

On motion of C. A. Bickley the following committee was appointed to prepare report blanks for the conference boards of missions: J. W. Perry, L. H. Estes, John W. Barton, C. A. Bickley, W. B. Ricks.

L. H. Estes introduced the following resolution, which was adopted:

RESOLUTION

Whereas, it is desired to increase the missionary spirit and enthusiasm in our Church; and

Whereas, a deep interest in missions on the part of all the people is absolutely essential to our program of world evangelization;

Therefore, be it resolved, that the General Missionary Council name a commission of twelve persons to study the missionary spirit in the Church, and the best methods of stimulating missionary interest and enthusiasm among the people, reporting to the next meeting of the Council.

L. H. ESTES,
C. H. IRELAND,
R. S. SATTERFIELD,
J. W. MOORE.

The following Commission on the Missionary Spirit in the Church was appointed by the Chairman in accordance with the above resolution: Bishop W. B. Beauchamp, A. J. Cauthen, David Davies, J. W. Moore, F. P. Culver, J. A. Baylor, C. A. Bickley, L. H. Estes, J. F. Simmons, W. G. Cram, Forney Hutchinson, F. S. Love.

On motion of W. A. Grant the following committee was appointed to consider and report on the financial condition of conference boards of Missions: J. W. Perry, W. A. Grant, J. F. Simmons.

Resolutions of sympathy concerning the illness of Mr. W. D. Hawkins, W. W. Pinson, Nolan B. Harmon were adopted.

The Council adjourned to meet at 2 P. M.

ELMER T. CLARK, *Secretary, Pro Tem.*

SECOND SESSION

The second session of the General Missionary Council met pursuant to adjournment at 2 P. M. in the Chisca Hotel, with the Vice-President, Dr. E. H. Rawlings, presiding. Dr. Rawlings conducted a brief devotional service of prayer and song.

The minutes of the morning session were read and approved.

The place of the next meeting for the Council was taken up and invitations were presented by New Orleans, Richmond, Jacksonville, Montgomery, Memphis, Louisville and

other places. On motion of Dr. J. W. Moore the matter was referred to a committee to be chosen by the President of the Council.

Dr. Rawlings led in the discussion of plans for the January-February Missionary Cultivation Movement.

Director Wladislow Dropiowski of Poland, Rev. J. J. Davis of Africa, and Rev. R. J. Parker of the Western Mexican Mission, were presented to the Council.

Dr. Rawlings led in the discussion of plans for visting the larger churches after the District Missionary Institutes have been held.

The Council adjourned at 4:10 P. M. with prayer by Dr. Forney Hutchinson.

ELMER T. CLARK, *Secretary, Pro Tem.*

MISSIONARY DIRECTORY OF THE M. E. CHURCH, SOUTH

FOREIGN MISSIONARIES

(*Indicates on furlough)

CHINA

Appointed	Name and Address	Home Address or Conference
1878.	Miss Lochie Rankin, (Emeritus) At Home	Milan, Tenn.
1884.	Miss Virginia Atkinson, (Emeritus) Soochow	Atlanta, Ga.
1887.	Miss Elizabeth Hughes, (Retired)	Meridian, Miss.
1887.	Rev. and Mrs. W. B. Burke, Sungkiang	South Georgia
1888.	Rev. and Mrs. J. L. Hendry, (Retired)	Texas
1890.	Rev. and Mrs. T. A. Hearn, (Retired)	Little Rock
1892.	Mrs. Julia Gaither, (Emeritus) At Home	Oxford, Ga.
1892.	Miss Alice G. Waters, Nanziang	Murray, Ky.
1892.	Miss Martha E. Pyle, Shanghai	Kansas City, Mo.
1892.	Miss Mildred B. Bomar, (Retired)	Weldon, N. C.
1894.	Miss Clara E. Steger, Nanziang	Mountain Grove, Mo.
1896.	Miss Ella D. Leveritt, Changchow	Monroe, Ga.
1896.	Rev. and Mrs. W. B. Nance, Soochow	Tennessee
1897.	Rev. and Mrs. J. W. Cline, Shanghai	Little Rock
1899.	Rev. and Mrs. Joseph Whiteside*, Soochow	North Alabama
1899.	Miss Mary M. Tarrant, Soochow	St. Louis, Mo.
1900.	Dr. and Mrs. F. P. Manget, Huchow	North Georgia
1901.	Rev. A. C. Bowen, Sungkiang	Alabama
1901.	Miss Ida Anderson, Wusih	Jackson, Miss.
1901.	Miss Mary Culler White, Sungkiang	Nashville, Tenn.
1904.	Miss Maggie J. Rogers, Soochow	Marlin, Tex.
1905.	Rev. and Mrs. J. C. Hawk, Shanghai	Holston
1906.	Rev. and Mrs. W. A. Estes, Huchow	Columbus, Ohio
1906.	Miss Nettie Peacock, Sungkiang	Macon, Ga.
1906.	Miss Emma Lester*, Shanghai	Augusta, Ga.
1907.	Miss Nell Drake, Sungkiang	Port Gibson, Miss.
1908.	Miss Julia Wasson, Shanghai	Ethel, Miss.
1909.	Miss Mary Hood, R. N., Shanghai	Brownsville, Miss.
1909.	Miss Lelia J. Tuttle, Soochow	Lenoir, N. C.
1909.	Miss Clara Park, (Retired)	Sandersville, Ga.
1909.	Dr. and Mrs. J. A. Snell, Soochow	Tennessee
1910.	Rev. and Mrs. W. M. Smith, Changshu	Southwest Missouri
1910.	Mr. and Mrs. J. W. Dyson, Soochow	Fayette, Mo.
1911.	Miss Annie Bradshaw, Soochow	Lynch Station, Va.
1912.	Miss Alice Green, Changchow	Jonesboro, N. C.
1912.	Miss Nina W. Troy, Soochow	Greensboro, N. C.

Appointed	Name and Address	Home Address or Conference
1913.	Miss May Hixon, Shanghai	Des Moines, Iowa
1913.	Miss Laura V. Mitchell, Huchow	Arcadia, Fla.
1914.	Miss Louise Robinson, Shanghai	New Decatur, Ala.
1914.	Miss Sue Stanford, Huchow	Waco, Texas
1914.	Miss Nina M. Stallings, Soochow	Mexico, Mo.
1914.	Miss Muriel Smith, (Contract) Shanghai	England
1914.	Rev. and Mrs. Sidney R. Anderson, Shanghai	Central Texas
1915.	Miss Kate Hackney, Soochow	Asheville, N. C.
1916.	Miss Mary Blackford, Huchow	St. Louis, Mo.
1917.	Miss Sallie Lou MacKinnon*, Shanghai	Maxton, N. C.
1918.	Rev. and Mrs. D. L. Sheretz, Soochow	Baltimore
1919.	Rev. and Mrs. R. T. Henry, Soochow	North Mississippi
1919.	Miss Alice Allsup*, Soochow	Maypearl, Texas
1919.	Miss Marguerite H. Clark, Shanghai	Sunnyside, Va.
1920.	Rev. and Mrs. H. L. Sone, Huchow	West Texas
1921.	Rev. and Mrs. J. H. H. Berckman, Changchow	Albertville, Ala.
1921.	Miss Lillian Knobles, Soochow	State Line, Miss.
1921.	Miss Jessie Bloodworth*, Shanghai	Hartshorne, Okla.
1921.	Miss Mary Dill Overall, Shanghai	Dyer, Tenn.
1922.	Miss Lucy Jim Webb, Shanghai	Forsythe, Ga.
1922.	Miss Margaret Rue, Wusih	Norfolk, Va.
1923.	Miss Cornelia Crozier*, Sungkiang	Fayetteville, Ark.
1923.	Miss Mary Bell Winn*, Soochow	Ridgeway, S. C.
1923.	Rev. and Mrs. William T. Steele*, Soochow	Tennessee
1924.	Dr. and Mrs. R. Morris Paty*, Changchow	Bellbuckle, Tenn.
1924.	Mr. and Mrs. Frank E. Tomlin*, Soochow	Purdin, Mo.
1924.	Miss Mary E. McDaniel, M.D., Shanghai	Savannah, Ga.
1924.	Miss Eda Cade*, Huchow	Lono, Ark.
1925.	Miss Anne E. Herbert, R. N., Shanghai	Bennettsville, S. C.
1925.	Miss Ethel Wytelle Bost, Shanghai	Cornelia, S. C.
1925.	Miss Naomi Howie, Soochow	Waynesville, N. C.
1925.	Miss Lucie Clark, Sungkiang	Osawatomie, Kan.
1925.	Mrs. Marian Babb*, Soochow	Upper South Carolina
1925.	Dr. and Mrs. Vivian Patterson, Soochow	Canton, Ga.
1926.	Miss Lorena Foster, R. N., Changchow	Pearsall, Texas
1928.	Miss Athria McElwreath, Changchow	Arlington, Texas
1929.	Miss Elizabeth Steagall Dent	Atlanta, Ga.
1929.	Miss Jean F. Craig	Richmond, Va.
1929.	Miss Rolfe Whitlow, Soochow	Little Rock, Ark.
1929.	Dr. and Mrs. James Thoroughman, Changchow	Atlanta, Ga.
1929.	Mr. Frank Ferguson, Soochow	Birmingham, Ala.
1929.	Mr. and Mrs. Melville Williams, Soochow	Portsmouth, Va.

JAPAN

1887.	Miss Nannie B. Gaines, Hiroshima	Florida
1888.	Rev. and Mrs. S. H. Wainwright, Tokyo	St. Louis

Appointed	Name and Address	Home Address or Conference
1888.	Rev. J. C. C. Newton, (Retired)	Virginia
1889.	Rev. and Mrs. T. W. B. Demaree, Oita	Kentucky
1890.	Rev. and Mrs. W. A. Wilson*, Okayama	Western N. Carolina
1890.	Rev. and Mrs. W. E. Towson, (Retired)	South Georgia
1891.	Rev. and Mrs. W. J. Callahan*, Matsuyama	South Georgia
1893.	Rev. and Mrs. J. T. Meyers, Ashiya	Baltimore
1893.	Rev. and Mrs. S. E. Hager, Ashiya	Louisville
1893.	Rev. and Mrs. W. R. Weakley*, Tokuyama	Missouri
1895.	Rev. T. H. Haden*, Koto Mura, Nishinomiya-Shigai	Virginia
1896.	Miss Ida M. Worth*, Kyoto	Tallulah, Ill.
1897.	Rev. and Mrs. W. K. Matthews, Koto Mura, Nishinomiya-Shigai	Tennessee
1903.	Miss Margaret M. Cook, Oska	Newman, Ga.
1904.	Miss Ida Shannon, Hiroshima	Abingdon, Va.
1906.	Rev. S. A. Stewart, Hiroshima	Monroe, N. C.
1908.	Miss Katherine Shannon, Hiroshima	Albertville, Ala.
1910.	Miss Annie Belle Williams, Oska	Charleston, S. C.
1910.	Rev. and Mrs. J. S. Oxford, Kobe	Central Texas
1910.	Miss Nellie Bennett*, Hiroshima	Virginia
1912.	Rev. and Mrs. N. S. Ogburn, Koto Mura, Nishinomiya-Shigai	Western North Carolina
1912.	Rev. and Mrs. J. W. Frank, Uwajima	North Carolina
1913.	Rev. and Mrs. H. P. Jones, Koto Mura, Nishinomiya-Shigai	Southwest Missouri
1915.	Miss Annette Gist, Oita	McIntosh, Fla.
1915.	Miss Charlie Holland, Kobe	Lufkin, Texas
1917.	Miss Manie Towson, Kure	Eastman, Ga.
1917.	Miss Mabel Whitehead, Oska	Birmingham, Ala.
1917.	Mr. and Mrs. Roy Smith, Kobe	Illinois
1918.	Rev. and Mrs. J. B. Cobb, Hiroshima	South Georgia
1919.	Miss Blanche D. Hager, Osaka	Kobe, Japan
1919.	Rev. and Mrs. I. L. Shaver, Nakatsu	Western North Carolina
1920.	Miss Catherine Stevens, Hiroshima	Grenada, Miss.
1920.	Miss Mary Searcy, Kure	Columbia, Mo.
1921.	Rev. and Mrs. J. Paul Reed, Kobe	Chillicothe, Mo.
1921.	Rev. and Mrs. J. J. Mickle, Koto Mura, Nishinomiya-Shigai	Amarillo, Texas
1922.	Rev. and Mrs. Peyton Lee Palmore, Himeji	Richmond, Va.
1922.	Rev. and Mrs. George Waters, Tokuyama	Marietta, Ga.
1922.	Miss Katherine Johnson*, Hiroshima	Poplar Bluff, Mo.
1922.	Miss Myra Pauline Anderson*, Kobe	Anderson, S. C.
1922.	Miss Lois Cooper, (China, 1922-26) Tokyo	Brookhaven, Miss.
1923.	Miss M. Elston Rowland*, Kobe	Washington, D. C.
1923.	Miss Anne Peavy*, Osaka	Byron, Ga.
1923.	Miss Mozelle Tumlin*, Oita	Thomaston, Ga.

Appointed	Name and Address	Home Address or Conference
1923.	Rev. and Mrs. S. M. Hilburn, Hiroshima	Mobeetie, Texas
1924.	Mr. and Mrs. Sterling Fisher*, Kobe	West Texas
1924.	Rev. and Mrs. Ava Floyd*, Beppu	Chipley, Ga.
1924.	Miss Ida Lois Maddox*, Hiroshima	Madison, Ga.
1925.	Miss Mary Douglas Finch, Kure	Chase City, Va.
1925.	Rev. and Mrs. Harris Waters, Kyoto	Baltimore
1926.	Miss Sallie Elizabeth Carroll, Oita	Batesville, Va.
1927.	Miss Ruth Field, Kobe	Newman, Ga.
1927.	Miss Octavia Clegg, Kobe	Greensboro, N. C.
1929.	Miss Leila Bagley	LaGrange, Ga.
1929.	Mr. Marshall Lovell	Franklin, Tenn.

KOREA

1898.	Rev. and Mrs. R. A. Hardie, Seoul	Canada
1900.	Dr. and Mrs. J. B. Ross*, Wonsan	Kentucky
1904.	Miss Ellasue Wagner, Seoul	Chilhowie, Va.
1905.	Miss Cordelia Erwin, Chulwon	Murray, Ky.
1905.	Rev. and Mrs. A. W. Wasson*, Seoul	Arkansas
1905.	Rev. and Mrs. J. L. Gerdine*, Songdo	South Georgia
1906.	Miss Lillian Nichols, Songdo	Savannah, Ga.
1907.	Rev. and Mrs. J. W. Hitch, Seoul	South Georgia
1907.	Rev. and Mrs. M. B. Stokes*, Seoul	Western North Carolina
1908.	Miss Kate Cooper, Wonsan	Douglasville, Ga.
1909.	Miss Hallie Buie*, Seoul	Wesson, Miss.
1909.	Miss Laura V. Edwards*, Seoul	Hereford, Texas
1909.	Rev. and Mrs. C. N. Weems, Songdo	Kentucky
1910.	Miss Bertha Smith, Songdo	Marshall, Mo.
1910.	Rev. and Mrs. L. C. Brannan, Choon Chun	Newville, Ala.
1911.	Miss Carrie Una Jackson, Choon Chun	Arlington, Ky.
1911.	Miss Ida Hankins*, Songdo	Wilmington, N. C.
1911.	Miss Hortense Tinsley*, Seoul	Americus, Ga.
1912.	Miss Bessie Oliver, Wonsan	Unadilla, Ga.
1912.	Rev. and Mrs. V. R. Turner, Wonsan	Virginia
1913.	Miss Agnes Graham, Songdo	Comanche, Texas
1914.	Dr. and Mrs. E. W. Anderson*, Wonsan	South Georgia
1914.	Rev. and Mrs. L. P. Anderson*, Wonsan	South Georgia
1916.	Miss Rosa M. Lowder, Songdo	Rutherford College, N. C.
1919.	Mr. and Mrs. J. E. Fisher, Seoul	Millersburg, Ky.
1921.	Rev. F. K. Gamble*, Seoul	North Alabama
1921.	Mr. and Mrs. L. H. Snyder, Songdo	Childress, Texas
1921.	Mrs. Velma H. Maynor, Seoul	Oneonta, Ala.
1922.	Miss Ruby K. Lee, Seoul	Statesboro, Ga.
1922.	Miss Alice McMakin, Wonsan	Wellford, S. C.
1923.	Miss Clara Howard, Sangdo	Kathleen, Ga.
1923.	Miss Blanche Hauser, R. N., Wonsan	Pfafftown, N. C.
1924.	Miss Sadie Maud Moore*, Wonsan	Statesboro, Ga.

Appointed	Name and Address	Home Address or Conference
1924.	Miss Mary Helen Rosser, R. N.*, Songdo	Macon, Ga.
1924.	Miss Nannie Gilder Black*, Songdo	Chester, S. C.
1925.	Miss Olive Lee Smith, Choon Chun	Reidsville, N. C.
1925.	Miss Euline E. Smith, Songdo	Hamlet, N. C.
1925.	Rev. and Mrs. Richard Swinney, Seoul	Southwest Missouri
1925.	Rev. and Mrs. Roy Price, Chulwon	Virginia
1926.	Miss Ruth Diggs, Seoul	Spartanburg, S. C.
1927.	Miss Josephine Dameron, (Contract) Seoul	Warrenton, N. C.
1927.	Miss Alice Margaret Billingsley, Seoul	Duncan, Ariz.
1927.	Miss Nellie A. Dyer, Seoul	Pottsville, Ark.
1928.	Miss Mabel Cherry, Seoul	Unionville, N. C.
1928.	Miss Maude V. Nelson, R. N., Seoul	Elderville, Texas
1928.	Rev. V. W. Peters, Seoul	Rosemead, Cal.
1928.	Rev. and Mrs. John M. Norris, Seoul	Louisiana
1928.	Dr. and Mrs. H. H. Boehning, Songdo	Canyon, Texas
1929.	Rev. Ralph H. Lewis	Carlisle, Ark.
1929.	Mr. and Mrs. Earl Emmerick	New Orleans, La.
1929.	Miss Juanita Harris (Contract)	Nashville, Tenn.

BRAZIL

1881.	Rev. and Mrs. J. L. Kennedy	Holston
1883.	Rev. and Mrs. J. W. Tarboux (Retired)	South Carolina
1888.	Rev. and Mrs. M. Dickie, Sao Paulo	Virginia
1894.	Miss Layona Glenn, Rio de Janeiro	Conyers, Ga.
1895.	Rev. and Mrs. W. B. Lee, Sao Paulo	North Carolina
1895.	Miss Eliza B. Perkinson (Retired)	Salisbury, Mo.
1896.	Miss Lily A. Stradley, (Emeritus) Piracicaba	Lewisburg, O.
1896.	Rev. and Mrs. H. C. Tucker, Rio de Janeiro	Tennessee
1896.	Rev. and Mrs. J. W. Price, Porto Alegre	Tennessee
1900.	Rev. and Mrs. J. M. Terrell, Rio de Janeiro	W. North Carolina
1901.	Rev. and Mrs. G. D. Parker*, Santa Anna	Louisiana
1901.	Miss Helen Johnston, Ribeirao Preto	Sebastian, Fla.
1903.	Miss Emma Christine, Ribeirao Preto	Kenwood Springs, Mo.
1904.	Rev. and Mrs. C. L. Smith*, Sao Paulo	South Carolina
1905.	Miss Elizabeth Lamb (Retired)	Fayetteville, N. C.
1905.	Mrs. Fannie K. Brown (Retired)	Knoxville, Tenn.
1907.	Miss Eunice Andrew, Santa Maria	St. Louis, Mo.
1907.	Rev. and Mrs. W. G. Borchers*, Santos	Missouri
1907.	Rev. and Mrs. S. A. Belcher, Campinas	South Georgia
1910.	Rev. and Mrs. Paul E. Buyers, Rio de Janeiro	North Georgia
1911.	Rev. and Mrs. Charles A. Long, Petropolis	Texas
1911.	Rev. and Mrs. Anderson Weaver, Juiz de Fora	North Georgia
1911.	Miss Rachel Jarrett, Piracicaba	Redwater, Texas
1911.	Miss Leila F. Epps, Sao Paulo	Kingstree, S. C.
1911.	Miss Lydia Ferguson, Ribeirao Preto	Belton, Texas
1911.	Miss Sophia Schalch, Piracicaba	Brazil

Appointed	Name and Address	Home Address or Conference
1912.	Miss Eva Louise Hyde, Rio de Janeiro	Fulton, Mo.
1913.	Miss Mary Jane Baxter, Pirocicaba	Huntsville, Ala.
1914.	Miss Gertrude Kennedy, Santa Maria	Kenbridge, Va.
1914.	Rev. and Mrs. C. B. Dawsey*, Biriguy	Spartanburg, S. C.
1914.	Rev. and Mrs. J. W. Daniel*, Porto Alegre	West Texas
1915.	Miss Maud Mathis*, Rio de Janeiro	Texarkana, Ark.
1915.	Miss Mary Sue Brown, Porto Alegre	Gatesville, Texas
1916.	Miss Lela Putnam, Bello Horizonte	Albany, Texas
1916.	Miss Nancy R. Holt, Sao Paulo	Norfolk, Va.
1918.	Miss Mary Alice Lamar, Rio de Janeiro	Houston, Texas
1919.	Rev. and Mrs. W. H. Moore, Juiz de Fora	Foster, Ky.
1919.	Rev. and Mrs. D. L. Betts, Cruz Alta	Tony Creek, S. C.
1919.	Rev. and Mrs. H. I. Lehman, Sao Paulo	Pennsylvania
1920.	Rev. and Mrs. Jalmar Bowden, Juiz de Fora	North Texas
1921.	Rev. and Mrs. J. R. Saunders, Porto Alegre	Newport News, Va.
1921.	Mr. and Mrs. W. R. Schisler, Uruguayana	Marianna, Ark.
1921.	Mr. and Mrs. J. E. Moreland, Porto Alegre	Washington, D. C.
1921.	Miss Louise Best, Santa Maria	Saluda, S. C.
1921.	Miss Viola Matthews, Rio de Janeiro	Charley Hope, Va.
1922.	Miss Rosalie Brown, Ribeirao Preto	Atlanta, Ga.
1922.	Rev. and Mrs. W. M. Carr, Juiz de Fora	Virginia
1922.	Rev. and Mrs. C. E. Hubbard, Sao Paulo	North Georgia
1922.	Mr. and Mrs. Alan K. Manchester, Porto Alegre	Elmira, N. Y.
1924.	Rev. and Mrs. James Ellis*, Santa Maria	Upper S. Carolina
1924.	Miss Alice Bertha Denison*, Bello Horizonte	Waco, Texas
1925.	Miss Mabel Jetton*, Santa Maria	Washington, D. C.
1925.	Miss Ruth Merritt, Piracicaba	Yanceyville, N. C.
1925.	Miss Susie Pruitt, Porto Alegre	Iva, S. C.
1925.	Miss Mary Hinton, Piracicaba	Ethelville, N. C.
1925.	Miss Zula Terry, Passo Fundo	Cedar Bayou, Texas
1926.	Miss Verda Noreen Farrar, Bello Horizonte	Advance, Mo.
1927.	Miss Mary Allie Cobb, Rio de Janeiro	Columbia, S. C.
1927.	Miss Clyde Varn, Rio de Janeiro	Islandton, S. C.
1928.	Miss Mary Helen Clark, Rio de Janeiro	Fort Thomas, Ky.
1928.	Miss Sophia Mount, Santa Maria	Memphis, Tenn.
1928.	Mr. and Mrs. Eugene Chesson, Passo Fundo	Durham, N. C.
1929.	Rev. Herbert Gorsuch	Baltimore, Md.
1929.	Rev. and Mrs. Clyde L. Cooper	Browning, Mo.
1929.	Miss Lucy Alta Wade	Ashdown, Ark.
1929.	Miss Gertrude Grace Clapp	Birmingham, Ala.

MEXICO

1882.	Rev. D. W. Carter (Retired)	Central Texas
1883.	Miss Nannie E. Holding (Emeritus)	Covington, Ky.
1887.	Miss Lelia Roberts, (Emeritus) Saltillo	Bonham, Texas
1889.	Miss Ellie B. Tydings (Retired)	Ocala, Fla.

Appointed	Name and Address	Home Address or Conference
1889.	Rev. W. D. King (Retired)	Missouri
1896.	Miss Edith Park, Saltillo	Amarillo, Texas
1897.	Rev. J. H. Fitzgerald (Retired)	Pacific
1898.	Miss Laura V. Wright (Retired)	Baltimore, Md.
1901.	Miss Norwood E. Wynn (Retired)	Dallas, Texas
1904.	Rev. Arthur Marston (Retired)	North Arkansas
1906.	Miss Frances Montague, El Paso, Texas	Tennessee
1906.	Rev. and Mrs. L. B. Newberry, Chihuahua	West Texas
1907.	Rev. and Mrs. B. O. Hill, El Paso, Texas	Texas
1908.	Rev. Joseph Thacker (Retired)	Nogalez, Ariz.
1908.	Miss Mary E. Massey, Saltillo	Iuka, Miss.
1911.	Miss Virginia E. Booth, Saltillo	Austin, Texas
1912.	Miss Lilly F. Fox, Chihuahua	Odessa, Mo.
1913.	Miss Ethel McCaughan, Chihuahua	Corpus Christi, Texas
1914.	Miss Sarah E. Warne, Monterrey (Brazil, 1909-14)	Santa Ana, Cal.
1919.	Miss Dora L. Ongrum, Monterrey	Centralia, Mo.
1919.	Rev. and Mrs. Milton C. Davis, Mexico City	Missouri
1921.	Miss Emma L. Eldridge, Parral	Wichita, Kan.
1921.	Miss Myrtle Pollard, Parral	Batesville, Miss.
1921.	Miss Myrtle James, Monterrey	Devine, Texas
1922.	Miss Lorraine Buck, Saltillo	Bessemer, Ala.
1923.	Miss Ruth Byerly, Durango	Shepherdstown, W. Va.
1923.	Miss Edna Potthoff, R. N., Chihuahua	Houston, Texas
1923.	Miss Eva Massey*, Parral	White Post, Va.
1923.	Miss Anna Belle Dyck*, (Contract) Chihuahua	Halstead, Va.
1923.	Miss Marie Walton, El Paso, Texas	Cave City, Ky.
1923.	Mr. and Mrs. F. C. Collins, El Paso, Texas	Lake Charles, La.
1924.	Mr. and Mrs. D. D. Steele, Montemorelos	Corpus Christi, Tex.
1924.	Miss Pearl Hall, R. N.,* Chihuahua	Dodson, Va.
1924.	Miss Bessie Baldwin, R. N., (Contract) Torreon	Curdville, Va.
1925.	Miss May Johnson, (Cuba, 1925-27) Chihuahua	Winchester, Ky.
1925.	Miss Ellen B. Cloud, R. N., Monterrey	Pembroke, Ky.
1925.	Miss Anne Deavours, (1923-25, Mexico; 1925, Cuba) *Monterrey	Palding, Miss.
1925.	Miss Vada Gilliland*, Parral	Georgetown, Texas
1925.	Miss Eula Winn, Durango	Columbia, S. C.
1926.	Miss M. Belle Markey, (Cuba, 1902-25; Mexico, 1926) Chihuahua	Cleveland, Tenn.
1926.	Miss Irene Nixon, Monterrey	Georgetown, Texas
1926.	Miss Helen Hodgson, Chihuahua	Orrville, Cal.
1926.	Miss Lucile Vail, (Contract) (Cuba, 1916-24) Chihuahua	Cartersville, Ga.
1927.	Miss Lenore Rees, Durango	Center Point, Texas
1927.	Miss Mary Theresa Hoyle, (Contract) Monterrey	Ferrum, Va.

Appointed	Name and Address	Home Address or Conference
1927.	Rev. and Mrs. Harvard Clements, Chihuahua	Cuba
1928.	Miss Blanche Eva O'Briant, Chihuahua	Durham, N. C.
1928.	Miss Lucy Lamb, (Contract) Chihuahua	Batesville, Miss.
1928.	Miss Attie Jowell, (Contract) Chihuahua	Caddo, Texas
1928.	Miss Alice M. Hardt, Saltillo	Hondo, Texas
1929.	Miss Jewell Golda Burns	Port Arthur, Texas
1929.	Miss Ola Eugene Callahan	Greensboro, N. C.
1929.	Miss Priscilla Walker	Asheville, Miss.

CONGO

1916.	Rev. and Mrs. H. P. Anker, Wembo Nyama	South Holland, Ill.
1916.	Rev. and Mrs. T. E. Reeve, Minga	Virginia
1916.	Mr. and Mrs. E. B. Stilz, Wembo Nyama	Gallatin, Tenn.
1919.	Rev. and Mrs. J. J. Davis	Wilmore, Ky.
1919.	Mr. and Mrs. Charles T. Schaedel, Minga	Bay City, Texas
1920.	Miss Flora Foreman, R. N.*, Minga	Amarillo, Texas
1922.	Dr. Charles P. M. Sheffey*	Virginia
1923.	Dr. and Mrs. W. B. Lewis, Tunda	Leland, Miss.
1924.	Mr. and Mrs. Henry C. Ayres, Tunda	Gabbettsville, Ga.
1925.	Mr. John C. Barden, Wembo Nyama	North Carolina
1925.	Miss Dora Jane Armstrong, R. N., Wembo Nyama	Clifton Forge, Va.
1926.	Rev. and Mrs. William DeRuiter, Wembo Nyama	Harvey, Ill.
1927.	Miss Annie Estelle Parker, Minga	Hillsboro, Ala.
1927.	Miss Rosa Eleese McNeil, Wembo Nyama	Jackson, Miss.
1927.	Miss Helen May Farrier, Wembo Nyama	Newport, Va.
1927.	Miss Mary Elizabeth Moore, R. N., Tunda	Richmond, Va.
1927.	Dr. Janet Miller, M. D., Minga	Memphis, Tenn.
1928.	Mr. and Mrs. William E. Tabb	North Georgia
1928.	Mr. J. H. Maw	Central, S. C.
1928.	Rev. and Mrs. H. T. Wheeler	Holston
1928.	Mr. and Mrs. Hubert Degosserie	Brussels, Belgium
1929.	Dr. and Mrs. W. S. Hughlett	Cocoa, Fla.
1929.	Dr. Carroll Brice Mount	Memphis, Tenn.
1929.	Rev. Lowery Elrod	White, Ga.
1929.	Miss Eva Dorothy Rees	Mayslick, Ky.
1929.	Miss Hortense Murry, R. N.	Arkadelphia, Ark.

CUBA

1881.	Miss Rebecca Toland, (Emeritus)	Beeville, Texas
1901.	Rev. and Mrs. E. E. Clements, Havana	South Georgia
1901.	Rev. and Mrs. S. A. Neblett*, Cardenas	Holston
1902.	Rev. and Mrs. B. F. Gilbert, Havana	Tennessee
1903.	Rev. and Mrs. J. A. Phillips	New Mexico
1903.	Rev. and Mrs. H. B. Bardwell, Havana	South Georgia
1906.	Miss Mary Lou White, (China, 1906-25) Havana	Norfolk, Va.

Appointed	Name and Address	Home Address or Conference
1909.	Rev. and Mrs. O. K. Hopkins, Cienfuegos	South Georgia
1914.	Miss Frances C. Moling, Cienfuegos	Kansas City, Mo.
1915.	Rev. and Mrs. G. D. Naylor, Guantanamo	Baltimore
1916.	Miss Annie Churchill (Mexico, 1907-16) Cienfuegos	Burnet, Texas
1917.	Rev. A. H. Scudder, Isle of Pines	Cuba
1919.	Rev. and Mrs. W. K. Cunningham, Havana	Virginia
1920.	Rev. J. H. Rhodes (Retired)	Richmond, Ark.
1921.	Miss Clara Chalmers, Matanzas	New Orleans, La.
1922.	Rev. and Mrs. J. G. Board, Herradura	Louisville, Ky.
1924.	Rev. and Mrs. Cecil V. Morris, Cardenas	Clifton Forge, Va.
1924.	Rev. and Mrs. Garfield Evans, Campinas	Florida
1924.	Miss Bertha Tucker, (Korea, 1911-23) Matanzas	Crawfordville, Ga.
1925.	Miss Mary Woofward, (Contract) Havana	Florala, Ala.
1925.	Miss Ione Clay, Havana	Dublin, Texas
1925.	Miss Dreta Sharpe, Cienfuegos	Ogeechee, Ga.
1925.	Miss Lucile Lewis, Havana	Dawson, Ga.
1926.	Miss Edith Bayne, Matanzas	Macon, Ga.
1927.	Miss Julia Lorene Reid, Matanzas	Lake Charles, La.
1927.	Miss Ethel Williamson, Havana	Dovesville, S. C.
1927.	Miss Marie Ella Crone, Cienfuegos	Lindale, Texas
1929.	Miss Elizabeth Earnest	Afton, Tenn.

BELGIUM

1920.	Rev. and Mrs. G. W. Twynham, Brussels	Brussels, Belgium
1922.	Miss Elizabeth Dean, Brussels	Brussels, Belgium
1922.	Rev. and Mrs. W. Thomas, Brussels	Brussels, Belgium
1922.	Rev. and Mrs. W. G. Thonger, Brussels	Brussels, Belgium
1922.	Rev. and Mrs. W. G. Wilmot, Brussels	Brussels, Belgium

CZECHOSLOVAKIA

1920.	Rev. and Mrs. Joseph Dobes, Prague	Temple, Texas
1921.	Rev. and Mrs. J. Paul Bartak, Prague	Chicago, Ill.
1923.	Rev. and Mrs. D. P. Melson, Prague	South Georgia
1924.	Rev. Vaclav Vancura, Prague	Prague
1928.	Rev. and Mrs. Alex Reid, Prague	Berea, Ky.

POLAND

1921.	Rev. and Mrs. F. C. Woodard	Springfield, Tenn.
1923.	Rev. and Mrs. Edmund Chambers, Warsaw	Holston
1923.	Miss Constance Rumbough*, Wilno	Lynchburg, Va.
1924.	Rev. and Mrs. Gaither P. Warfield, Warsaw	Rockville, Md.
1926.	Rev. and Mrs. Charles T. Hardt, Roznan	Hondo, Texas
1926.	Miss Sallie Lewis Browne, Wilno	Sussex, Va.
1928.	Miss Eurania Pyron, Wilno	Jackson, Miss.
1928.	Mr. and Mrs. Willard Winston Cram, Warsaw	Nashville, Tenn.

HOME MISSIONARIES

DEACONESSES

Year Consecrated.	Name	Home Address
1926.	Ader, Miss Beatrice	Weaverville, N. C.
1929.	Addison, Miss Lillian	Caldwell, Tex.
1919.	Alford, Miss Annie	Del Rio, Tex.
1909.	Allen, Miss Bessie	Hendersonville, N. C.
1922.	Allen, Miss Pattie	Knoxville, Tenn.
1927.	Anderson, Miss Mabel	Dolphin, Va.
1924.	Anderson, Miss Verdie	Spartanburg, S. C.
1921.	Arnold, Miss Katherine	Louisville, Ky.
1928.	Baker, Miss Athalia	Orangeburg, S. C.
1922.	Bame, Miss Fannie	Salisbury, N. C.
1927.	Barnett, Miss Ola Lee	Clinton, Mo.
1928.	Barnwell, Miss Mary Lou	Arabi, Ga.
1927.	Bartholomew, Miss Ruth	Gladys, Va.
1923.	Bell, Miss Muriel	Temple, Tex.
1917.	Berglune, Miss Josephine	Springfield, Mo.
1924.	Berkeley, Miss Ruby	Red Banks, Miss.
1906.	Blackwell, Miss Florence	Kirksville, Mo.
1923.	Blessing, Miss Carmen	Berkeley, Calif.
1924.	Boggs, Miss Esther	Greenville, S. C.
1927.	Bond, Miss Mary Lou	Morrisville, Mo.
1909.	Borchers, Miss Cora	Birmingham, Ala.
1911.	Bowden, Miss Ella K	Brownwood, Tex.
1916.	Bryan, Mrs. Selden	Kingstree, S. C.
1928.	Bulifant, Miss Hazel A	Hampton, Va.
1917.	Bunn, Miss Bessie	Little Rock, Ark.
1929.	Burris, Miss Emma	Franklinton, Ky.
1909.	Burton, Miss Emma	Kansas City, Mo.
1929.	Byers, Miss Jessie Mae	Ector, Tex.
1923.	Campbell, Miss Lila May	Memphis, Tenn.
1920.	Cannon, Miss Elah	Hemingway, S. C.
1922.	Cantrell, Miss Rachel	Roanoke, Va.
1929.	Carryer, Miss Ruth Myrta	Columbia, Mo.
1925.	Chandler, Miss Mamie	Sumpter, S. C.
1928.	Clark, Miss Mabel	Louisville, Miss.
1915.	Coburn, Miss Mae	Birmingham, Ala.
1922.	Congleton, Miss Jennie	Greenville, N. C.
1913.	Cooper, Miss Hazel	Linden, Ala.
1922.	Cox, Miss Bertha	Sedalia, Mo.
1908.	Crim, Miss Dorothy	Atlanta, Ga.
1913.	Cunningham, Miss Ethel	Columbia, Mo.
1912.	Cunningham, Miss Mattie	Columbia, Mo.
1910.	Daniel, Miss Mary	Washington, La.
1925.	Davenport, Miss Brooksie	Ware Shoals, S. C.

Year Consecrated.	Name	Home Address
1922.	Davis, Miss Minnie	Houston, Tex.
1924.	Davis, Miss Myrta	Houston, Tex.
1928.	Davis, Miss Zoe Anna	Houston, Tex.
1909.	Denton, Miss Frances	Fort Smith, Ark.
1927.	Diaz, Miss Ruth Dolores	San Antonio, Tex.
1920.	Dodd, Miss Dorothy	Hartsville, Tenn.
1924.	Dorsey, Miss Emily	Dallas, Tex.
1909.	Dragoo, Miss Rhoda	Palmetto, Fla.
1917.	Driver, Mrs. Grace M.	Walnut Ridge, Ark.
1909.	Ducker, Miss Jennie	Hopkinsville, Ky.
1922.	Duncan, Miss Willia	Maceo, Ky.
1910.	Durham, Miss Mary O.	Danville, Ky.
1922.	Eaton, Miss Bess	Staffordsville, Va.
1926.	Edwards, Miss Pearle	Perry, Ga.
1917.	Eidson, Miss Minnie Lee	Jonesboro, Ark
1904.	Elliott, Miss Maria	Dallas, Tex.
1914.	Ellison, Miss Berta	Franklinville, N. C.
1922.	Eubanks, Miss Moselle	Rome, Ga.
1928.	Ellis, Miss Salie	Clarksville, Tenn.
1911.	Fagan, Miss Connie	Savannah, Ga.
1915.	Fail, Miss Maude	Hattiesburg, Miss.
1920.	Field, Mrs. J. C.	Americus, Ga.
1922.	Freeman, Mrs. Mary Etta	Carlton, Ga.
1910.	Gainey, Miss Ellem	Fayetteville, N. C.
1915.	Gardner, Miss Helen	St. Louis, Mo.
1915.	Gatewood, Miss Grace	Myra, Tex.
1908.	Gibson, Miss Helen	St. Louis, Mo.
1923.	Gilbert, Miss Ola	Marianna, Fla.
1922.	Gill, Miss Jessie Drew	Tuskegee, Ala.
1926.	Glendinning, Miss Mary	Palmyra, Mo.
1929.	Glenn, Miss Cora Lee	Atmore, Ala.
1911.	Godbey, Miss Cornelia	Marietta, Ohio
1912.	Graham, Miss Aletha	Shellmound, Tenn.
1923.	Greely, Miss Addie	Jackson, Miss.
1924.	Green, Miss Lottie	Bransford, Fla.
1911.	Grizzard, Miss Gertrude	Nashville, Tenn.
1914.	Hasler, Miss Mary	Springfield, Mo.
1925.	Heflin, Miss Ruth	Forest, Miss.
1923.	Hendricks, Miss Lillie	Oneonta, Ala.
1923.	Hennen, Miss Bell	Fairmont, W. Va.
1909.	Henry, Miss Willena	Rice, Tex.
1905.	Herrick, Miss Sue V.	Whitney, Tex.
1922.	Hill, Miss Juanita	Campbellsburg, Ky.
1928.	Hilliard, Miss Dorothy D.	Jackson, Tenn.
1928.	Hodgson, Miss Clara	Colusa, Calif.
1920.	Hoke, Miss Gaye	Second Creek, W. Va.

Year Consecrated.	Name	Home Address
1919.	Hooper, Miss Ella K.	Houma, La.
1927.	Hooper, Miss Lottie Ora	Rosedale, La.
1909.	Hoover, Miss Dora	Newton, N. C.
1921.	Howard, Miss Frances	Blytheville, Ark.
1923.	Howard, Miss Nellie	Louisville, Ky.
1907.	Jackson, Miss Ethel	Lancaster, S. C.
1925.	Kagey, Miss Lula	Norfolk, Va.
1925.	Kee, Miss Sarah	Rodman, S. C.
1905.	Kennedy, Miss Mabel	St. Louis, Mo.
1924.	Kuntz, Miss Sophie	New Orleans, La.
1922.	Leighty, Miss Edith	St. Joseph, Mo.
1922.	Leveridge, Miss Ura	Cisco, Tex.
1920.	Lewis, Miss Martha	Tampa, Fla.
1924.	Lockwood, Miss Elizabeth	Birmingham, Ala.
1926.	Long, Miss Lena Viola	Trenton, S. C.
1925.	Long, Miss Lora	Vernon, Tex.
1915.	Lowder, Miss Sarah K.	Rutherford College, N. C.
1913.	McClain, Miss Nelle	Martin, Tenn.
1923.	McLarty, Miss Alice	Vernon, Tex.
1926.	McCoy, Miss Eula	McKenzie, Tenn.
1927.	Marshall, Miss Maggie	Fishing Creek, Md.
1929.	Martin, Miss Inez	St. Louis, Mo.
1926.	Matkin, Miss Iva Lou	Enloe, Tex.
1911.	Mitchell, Miss Susie	Arlington, Tex.
1914.	Morgan, Miss Glenn	Little Rock, Ark.
1922.	Moore, Miss Ida J.	Valley Head, Ala.
1927.	Moorman, Miss Wortley	Rustburg, Va.
1915.	Murphy, Miss Rena J.	Fort Worth, Tex.
1929.	Neal, Miss Mattie Lou	Overton, Tex.
1922.	Nichols, Miss Mary	Roxboro, N. C.
1928.	Noll, Miss Lena M.	Glasgow, Mo.
1924.	O'Bryant, Miss Eunice	Earle, Ark.
1918.	Olmstead, Miss Emily	Louisville, Ky.
1928.	Osborne, Miss Mary	Ada, Okla.
1927.	Page, Miss Lela	Franklin, Tenn.
1909.	Palmore, Miss Constance	Lynchburg, Va.
1914.	Parker, Miss Lillian	Lindale, Tex.
1925.	Parham, Miss M. Catherine	College Park, Ga.
1908.	Peeples, Miss Adeline	St. Louis, Mo.
1922.	Porter, Miss Carrie	Zwolle, La.
1928.	Porter, Miss Willie May	Monroe, La.
1923.	Price, Miss Annie	Bee House, Tex.
1928.	Pederson, Miss Lora Lee	Sayre, Okla.
1908.	Ragland, Miss Margaret	San Angelo, Tex.
1924.	Reeves, Miss Helen	St. Louis, Mo.
1924.	Reid, Miss Dorothea	St. Louis, Mo.

Year Consecrated.	Name	Home Address
1927.	Reil, Miss Annie	San Antonio, Tex.
1926.	Reynolds, Miss Birdie	Newport, Va.
1929.	Riley, Miss Alice Clotte	Hughes Springs, Tex.
1922.	Riggin, Miss Rosalie	Arkadelphia, Ark.
1915.	Ritter, Miss Daisy	Columbia, S. C.
1923.	Robinson, Miss Mamie	Killeen, Tex.
1926.	Robinson, Miss Martha	Jackson, Tenn.
1923.	Rogers, Miss Annie	Spartanburg, S. C.
1926.	Russell, Miss Elizabeth	Green Bay, Miss.
1922.	Sanders, Miss Oscie	Houston, Tex.
1926.	Sargent, Miss Bess	Haleyville, Tenn.
1922.	Sells, Miss Mae C.	Wiggins, Mass.
1909.	Smith, Miss Eugenia	Union, S. C.
1929.	Smith, Miss Louise H.	Owensboro, Ky.
1929.	Smith, Miss Una	Cartersville, Mo.
1907.	Stevens, Miss Ida M.	Nova Scotia, Canada
1928.	Stewart, Miss Martha B.	Weatherford, Okla.
1928.	Stillwell, Miss Laura	Hopewell, Va.
1925.	Stokes, Miss Mary	Nadawah, Ala.
1919.	Stroup, Miss Nettie	Farmersville, Tex.
1928.	Sykes, Miss Mabeth	Rock Hill, S. C.
1924.	Taylor, Miss Elizabeth	Lamar, Mo.
1925.	Teel, Miss Susie	Waco, Tex.
1927.	Terry, Miss Alaska	Bluefield, W. Va.
1927.	Thatcher, Miss Grace	Tucson, Ariz.
1912.	Tinsley, Miss Lois	Leslie, Ga.
1906.	Trawick, Miss Annie	Opelika, Ala.
1929.	Van Lahr, Miss Margaret E.	Lewisport, Ky.
1924.	Vivian, Miss Lexie	Carrizo Springs, Tex.
1919.	Vogel, Miss Emma	Linn, Mo.
1911.	Waddell, Miss Evelyn	Knoxville, Tenn.
1911.	Wahlroos, Miss Wilhelmina	Louisville, Ky.
1914.	Walker, Miss Kate	Comanche, Tex.
1926.	Wall, Miss Emma	Morristown, Tenn.
1929.	White, Miss Blanche H.	St. Louis, Mo.
1918.	White, Mrs. Laura M.	Rome, Ga.
1915.	Whiteside, Miss Florence	Pine Bluff, Ark.
1922.	Wilkinson, Miss Jane	Union Level, Va.
1927.	Wilson, Miss Alberta	Moultrie, Ga.
1911.	Womack, Miss Nollie	Nacona, Tex.
1929.	Wood, Miss Lillie V.	Haw River, N. C.
1923.	Young, Miss Margaret	Luray, Va.

RETIRED WORKERS

1910.	Acton, Mrs. Julia	Berkeley, Cal.
1909.	Alexander, Mrs. Mary B.	Tampa, Fla.

Year Consecrated.	Name	Home Address
1903.	Davis, Miss Elizabeth	Arcola, N. C.
1910.	Ford, Miss Sue T.	Paris, Ky.
1910.	Harris, Miss Laura	Chattanooga, Tenn.
1906.	Mann, Miss Frances	Winters, Tex.
1906.	Monohan, Miss Salina	St. Louis, Mo.
1910.	Scheider, Miss Alice	Concord, Ga.
1903.	Wright, Miss Mattie	Santa Ana, Cal.

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C. B. Burns, Box 32, Beaufort, S. C.
Paul L. Warner, Quantico, Va.
S. R. Standifer, Brackettville, Texas.

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Rev. John S. Sharp, 305 Thirty-first Street, Columbus, Ga.
Rev. H. C. Henderson, 811 North Weber Street, Colorado Springs, Colo.
Mr. G. R. Mauldin, 904 East Fourth Avenue, Denver, Colo.
G. E. Holley, Box 510, Nashville, Tenn.
Rev. C. W. Owen, Hiwassee College, Madisonville, Tenn.
Rev. Jas. H. Reynolds, 130 West Baxter Avenue, Knoxville, Tenn.
Rev. J. C. Rosson, 1621 Pennsylvania Avenue, Knoxville, Tenn.
Rev. C. H. Jory, 133 Fairview Avenue, Knoxville, Tenn.
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Miss Willia Duncan, care Centenary Church, St. Louis, Mo.
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B. R. Turner, care Textile Institute, Spartanburg, S. C.
Mrs. J. S. Marsh, care Textile Institute, Spartanburg, S. C.
Miss Allene Gable, care Textile Institute, Spartanburg, S. C.

Miss Emily Daniel, care Textile Institute, Spartanburg, S. C.
Miss Eila Sams, care Textile Institute, Spartanburg, S. C.
Mrs. O. T. Jones, care Textile Institute, Spartanburg, S. C.
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Guillermo Perez, 511 Angela Street, Key West, Fla.
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Paul John Pappas, 1807 North Albana, Tampa, Fla.
F. Balbona, 1811 Eleventh Avenue, Ybor City, Tampa, Fla.

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Alabama	14
Arizona	2
Arkansas	8
California	9
Colorado	1
Florida	10
Georgia	17
Illinois	5
Kansas	3
Louisiana	9
Michigan	2
Mississippi	13
Missouri	2
New Mexico	1
North Carolina	4
Ohio	1
Oklahoma	9
South Carolina	10
Tennessee	8
Texas	16
Virginia	1
Total	145

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George Tucker, 2014 Nelson Avenue, Memphis, Tenn.
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PART II
FOREIGN FIELDS

AFRICA

BY ESTHER CASE

The Congo Mission in Africa was opened as the result of the missionary zeal of Bishop Walter R. Lambuth who, accompanied by Professor John Wesley Gilbert, of the Colored Methodist Church, sailed from Antwerp, Belgium, on October 14, 1911, for the purpose of locating a mission among the natives in the heart of Africa.

Bishop Lambuth arrived at Luebo, situated on a tributary of the Congo river, on December 7. The Southern Presbyterian missionaries rendered him valuable assistance and provided him with a caravan, which stretched for half a mile along the path, when he started the long journey into the interior. After nearly two months spent in penetrating the jungles and crossing high hills and rapid streams, traveling on foot and in hammocks carried on the shoulders of natives, the party arrived at Chief Wembo Nyama's village on February 1, 1912. The site selected for the new mission was near this village and a grant of twenty-two acres of land was obtained from the Belgian government, together with permission to operate a mission in that region. Bishop Lambuth made a second trip to Africa, accompanied by Dr. and Mrs. D. L. Mumpower, Rev. and Mrs. C. C. Bush and Mr. and Mrs. J. A. Stockell, and the mission was formally opened on the 12th of February, 1914. The missionaries had to learn the language direct from the natives, after which they formed a written language. They were under the necessity of making their own tools, erecting their houses and developing the work of the Mission from the ground up.

In 1922, Bishop James Cannon, Jr., visited the field and held the first formal meeting of the Congo Mission, with nineteen missionaries present. They reported forty-two native evangelists with forty-eight preaching places and more than seven hundred members. Today the roster of missionaries to the Congo contains forty-two names, including the new missionaries accepted for this field at the 1929 annual

meeting of the Board of Missions. Work is maintained at three stations, Wembo Nyama, Tunda and Minga.

The work is divided into Evangelistic, Medical, Educational and Industrial Departments, all of which contribute to the evangelization of the native people and to their development physically and spiritually. In connection with the medical work there are 150 lepers in the leprosarium which for the present is conducted at Wembo Nyama.

If Southern Methodism meets its full responsibility for this most primitive of all our mission fields, more missionaries and funds must be provided at this critical time of development when the people living in ignorance and isolation are being brought suddenly into contact with the complexities of modern civilization as the Belgian government is opening the country rapidly by means of railroads and highways and is offering inducements to European colonists who are entering the country in increasing numbers.

THE CONGO JUBILEE CONFERENCE

BY O. E. GODDARD

Protestant missions began in the Congo fifty years ago. It was decided by Congo Protestant Council to celebrate the fiftieth anniversary by holding a conference. Later it was decided to invite missionaries from all other Western Africa mission fields. This general conference convened in Leopoldville, September 16th, 1928. There were 190 delegates, composed of missionaries and missionary secretaries. More than twenty boards of missions were represented: Baptist, Presbyterian, Methodist, Lutheran, Brethren, Disciples, Mennonites, Christian Alliance and others, representing churches in Europe and America, met together for days of prayer and conference.

The unity was wonderful. Swedes, Belgians, North Americans, Englishmen and Negroes worked together so harmoniously that one could not refrain from quoting, "Behold how good and pleasant it is for brethren to dwell together in unity." The Lord's Supper was administered Sunday afternoon. So far as I know, no one remained away on account of exclusive views. At least a half dozen different

Baptist groups partook of this Supper with the rest of us. Northern Baptist, Canadian Baptist, English Baptist, Dunkards, United Brethren, Brethren, Disciples of Christ bowed together and took the Lord's Supper in holy fellowship. An English and an American Baptist consecrated the elements. The elements were conveyed to the communicants by a Congregational American, a Belgian preacher, a French preacher, a Liberian layman, a negro from Boston, a Swede preacher and a Scotchman.

Southern Methodism had twelve representatives at this Conference—Mr. and Mrs. Henry Ayres, Mr. and Mrs. William De Ruiter, who are on the field, and Mr. and Mrs. Henry Wheeler, Mr. and Mrs. W. E. Tabb, Mr. J. H. Maw and Mr. DeGosserie, new missionaries en route to our mission; Miss Case and the writer as foreign secretaries. The Conference was something of a summing up of the accumulated knowledge of missionary work in Western Africa for the last fifty years. It was also a serious effort to make necessary readjustments to meet the new conditions that have arisen in all mission fields. The indigenous Church, self-supporting, self-governing, and self-propagating, was the dominant thought of the conference.

SOME IMPRESSIONS

I. The Magnitude of the Belgian Congo. The Continent of Africa is four times as large as the United States. That is a familiar fact. It is not, however, so well known that the Belgian Congo is a country of great magnitude. Were a line drawn from Chicago to the Gulf of Mexico, the territory lying east of that line would be about the size of the Belgian Congo.

II. The Contest between Romanism and Protestantism. Belgium is a Roman Catholic country. Naturally the Catholics have some advantages over the Protestants in a colony of a Roman Catholic country. In the main, however, the Belgian Government has given the Protestants a square deal and a fair chance. The king of Belgium and the queen sent a wireless greeting to our missionaries on the steamship "Elizabethville" en route to the Conference. In Leopoldville

the Governor General of the Congo invited all the Conference to a reception at his mansion. But the contest between Romanism and Protestantism is keen in the Congo. A large number of Roman Catholic priests came on the "Elizabethville." It is said that they are now sending four priests for every Protestant missionary that is sent to the Congo. Their missionary force quadruples that of all the Protestant forces.. There are twenty-eight different Boards sending missionaries to the Congo. Shall the Belgian Congo be Catholic or Protestant? That depends upon what Protestantism does within the next fifty years.

III. The Amazing Devotion of the Missionaries to the Natives. I have been in many mission fields. I have seen great devotion of the missionaries to the natives in many countries—Mexico, China, Japan, Korea, Cuba, Brazil, Belgium, Czechoslovakia, Poland and other countries, but I have not seen elsewhere so amazing devotion to natives as I have seen in Africa. Dr. J. W. Holly, an American negro, and I were standing on the deck of our steamer together when we first saw the continent of Africa. We had talked of the inhospitable climate of Africa for the white man, of the many missionaries who were buried along the coast line. He said: "I am amazed at the duration of the white man, so willing to hazard his life here for my people."

In the testimony meeting a woman who had been more than forty years in the Congo, told of the many hairbreadth escapes she and her husband experienced in this country nearly fifty years ago. They did not know what moment the savage cannibals would fall upon them, kill them and eat them. She said: "If the way to the interior of Africa must be paved with human bodies, I'm willing for my body to form one step of the paving." A young woman who has spent some years as a nurse here is begging for the privilege of spending her life in a leprosy colony. She knows that it means no more furloughs, and a wasting death, but she loves her sufferers so dearly that she is begging for the privilege of devoting her life to them.

These are not exceptional cases. Not a one would exchange this field for any other mission field. The inhospita-

ble climate and the hostility of savage tribes seems to be a challenge to them. Then that devotion to the individual! Such affection I have not elsewhere seen between the missionary and the native. The native who has come under the influence of the missionary loves the missionary devotedly. Then the natives learn to love each other, even former hostile tribes. One missionary told of being sent to a savage tribe. On reaching there he found that another tribe had invaded that territory the day before and had killed many of them and were preparing for a cannibalistic feast. This missionary lived to see one of these tribes converted and then the converted tribe was the instrument in converting the other tribe. Now there are five thousand Christians there and the two tribes living in harmony and love. "Behold how they love each other."

IV. The Diminution of Denominationalism. The missionaries in Western Africa are evidently not magnifying denominational differences. Here and there one sees a little sectionalism or exclusiveness, but it is the exception. In the main the motto seems to be—unity in essentials, liberality in non-essentials and in all things, charity. Why should our denominational differences be superimposed upon these people? Some day like China, India and other countries, they will demand self-expression and will organize an African Church. Many of our differences will not concern them. The missionaries are holding up Christ as the one need of the African and saying but little of doctrinal matters.

This Leopoldville Conference, like the Le Zoute Conference and the Jerusalem Conference, marks another epoch in the development of modern missions. Fortunate the young missionary and doubly fortunate the missionary secretaries, who had the privilege of attending this Conference. The first fifty years laid the foundation. The next fifty will make a long stride toward consummation—the Christianization of Africa.

STATISTICS FOR YEAR 1928

Stations	3
Missionary workers (including wives)	34
Native teachers in active service (including evangelists)	112

Adults baptized	68
Number of probationers	148
Number of hospitals	3
Patients	3,064
Schools operated	47
Students enrolled	630
Native offering (approximate)	$257 00

APPOINTMENTS

H. P. ANKER, *Superintendent of Missions.*

APPOINTMENTS

Wembo-Niama: Rev. and Mrs. H. P. Anker, Rev. and Mrs. E. B. Stilz, Dr. John C. Lovell, Rev. and Mrs. William DeReuiter, Mr. John G. Barden, Miss McNeil, Miss Helen Farrier, Mr. Hubert Degosserie, Mr. J. H. Maw.

Tunda: Dr. and Mrs. W. B. Lewis, Mr. and Mrs. Henry Ayres, Miss Mary Elizabeth Moore, Rev. and Mrs. Henry T. Wheeler, Miss Myrtie Bryant.

Minga: Rev. and Mrs. T. R. Reeve, Mr. and Mrs. C. T. Schaedel, Dr. Janet Miller, Miss Anna Estella Parker, Mr. and Mrs. W. E. Tabb.

METHODISM IN BELGIUM

BY DR. W. G. THONGER

Belgium and Romanism

Not without reason is Belgium generally called a Catholic nation; yet this does not, by any means, signify that Belgium has never in the past known Protestantism; neither does it mean that today a majority of the Belgian citizens are fervent and zealous Romanists. A simple glance on past history and present facts will easily convince one of this.

During the Middle Ages, when Flanders became a part of the great Spanish Empire, Roman Catholicism was strongly implanted among the population, but when the Protestant Reformation broke out, the Belgians with great eager listened to the message of the Reformers, and vast multitudes accepted the Gospel. At one time towards the middle of the 16th century, it even seemed as if the whole land was unanimously becoming Protestant. Ghent and Antwerpt had become two of the most important centers of Protestant propaganda in this part of Europe. The first, because of its Protestant University; the second, thanks to its printing plants from which Bibles radiated across the neighboring lands. But the Spanish tyrants savagely crushed the movement. The Inquisition, especially during the rulership of the infamous Duke of Alva, decided to eradicate Protestantism by sword and stake. And they practically succeeded in doing so, but not before a hundred thousand Protestants at least had been murdered and many more banished.

At this price Romanism regained the supreme control of the land and in spite of the ever increasing attacks which it has had to encounter during the last century and the ground which it has not ceased to loose since that time, its influence up to some twenty years ago was prevailing in most parts of the land.

After the declaration of the independence of the Belgian Kingdom, Belgian Catholicism strongly organized itself as a political party and thus was able to hold the reins of govern-

ment till the eve of the recent war. The results of this long period of Roman Catholic domination will be felt for many years yet to come. Army, courts, university and schools have been well filled with a multitude of reliable Catholic supporters; strong associations, scattered across the land, have kept as close a watch as possible on the electors, and numerous Catholic schools have done their utmost to keep the growing generations out of the state schools.

In spite of it all, Romanism has been unable to maintain its prestige and power among the Belgian people. The ever increasing influence of liberalism and socialism with their anti-clerical ideals, have sapped the very basis of the Roman Power to such an extent that today, even among those who nominally remain Catholics, the far greater number fear their church much more than they respect it. The fact is that today the vast majority of Belgians are irreligious. Others, although decreasing in number, are frankly anti-religious, whilst a Catholic minority remains in its aggressiveness fanatically intolerant.

BELGIUM AND PROTESTANTISM

And yet, in this land, there is today a small Protestant constituency. Difficult to estimate in round figures, it probably numbers around 60,000, of which nearly the two-thirds have no regular church membership. This, of course, is a very small figure when compared to the eight million of the Belgian population. And yet, small as it be, this figure proves an encouraging growth of Protestantism in this land.

A hundred years ago when Belgium became an independent State, there were but a few small Protestant communities. Of these only one, lost in the very heart of Flanders in the picturesque old village of Maria Hoorebeke, dated back to the time of the Reformation. The other communities had their origin in Protestant settlers from Holland, Germany, England, France or Switzerland. These groups gradually grew and in several instances through Evangelistic efforts, formed new communities amongst the Belgians. Today these churches form the "Union of Belgian Protestant Churches," and because they receive State support, they are

generally called "The National Church," in spite of the fact that some of their communities are still entirely foreign in membership and language, and that very certainly at least half of their members are not of Belgian birth.

Quite different is the history of the Belgian Missionary Church. This Church with a membership of about 7,000 has had, and in some districts, namely, around Charleroi and Mons, still has, communities animated with real evangelistic fervor. It is the result of the Missionary efforts which started about 80 years ago by a small group of French English, and especially, Swiss preachers. This Church today still gets most of its support from the Reformed churches of French Switzerland.

If to these two churches we add a few very small and scattered groups of French Baptists and Plymouth Brethren, together with the groups formed since the war by Mr. Norton's Mission (Belgian Gospel Mission), and independent organization mainly supported by Baptists, we have a pretty fair idea of the actual Protestant forces at work in the little dingdom of Belgium.

ORIGIN OF METHODIST MISSION

The religious situation of Belgium being such, it is needless to insist on the fact that here is a wide opportunity opened to the aggressive and warm-hearted evangelistic spirit of the Southern Methodist Church.

The results attained are the best proof that our Board of Missions was wise when it accepted the guidance of the Almighty, which led them to seize this opportunity. This happened during the time of the Centenary, when under the leadership of Bishop James Atkins and Dr. (now Bishop) W. B. Beauchamp, it was decided that Belgium should become one of the centers for the Relief programme which had to be carried on after the war. Out of this relief work gradually grew the present work which was regularly organized as a Mission by Bishop Beauchamp and Dr. Rawlings in the month of September, 1922.

Today a thorough investigation of the work and influences of the Methodist Mission in Belgium will convince

every non-prejudiced spirit that our Methodist work has, in every way, been the means of great blessings to this little land which holds in store a great future for our Methodist work.

In Belgium, as elsewhere, it is needless to say the supreme aim of our work is, and always will be, to bring the sinful and troubled hearts to the Saviour of men. But how carry this message of Salvation to a population in majority so disgusted with Roman bigoted idolatry and intolerance that it has become indifferent to all religion? How get a hearing for the Gospel from men whom at the mere sound of the name of Jesus shrug their shoulders and pass their way?

Two main instruments have been used with success: 1. The social and educational work. 2. The publication and colportage department.

Both have proved not only to be a great help in attracting attention and drawing sympathy to the Methodist work, but have in most cases opened doors which otherwise would have remained totally closed to our direct evangelistic efforts.

SOCIAL AND EDUCATIONAL WORK

Although the Methodist Mission is the youngest organization in this land, it is today by far the leader in the field of educational, institutional and social work. The limited space allowed for this article forbids us from giving many interesting details concerning this part of our work, we must practically limit ourselves to the enumeration of our different institutions.

1. The Children's Home and the Nursery:

This was the first institution we organized in Belgium. Intended at first for war orphans only, it receives today orphans, or destitute girls and boys, ranging from 6 to 14 and 18 years of age. They number at the present time, 48. The Nursery, the new annex which has just been added to the Childrens' Home, receives babies from 2 to 6 years of age.

2. The Young Men's Home:

This institution opened in 1927 with funds collected only on the field, continues the work of the Children's Home for the boys who have passed the age limit of this institution. It has at present 18 boarders.

3. Les Marronniers:

Girls' primary and high school for paying boarders and day pupils. This institution, with its 176 pupils, is recognized today as one of the leading educational institutions of Belgium. It is the only French-speaking Protestant High School for girls north of Paris.

4. Molenbeek Evangelical Day School and Kindergarden:

This school started only three years ago, has now 65 pupils, and since the beginning of the year, receives financial support from the Belgian government.

5. Temperance Cafes:

At Molenbeek Institutional Church and Dunkirk, help us to fight the terrible evils of the drinking saloon and drunkenness.

6. Institutional Churches:

At Antwerp, Brussels, Dunkirk, Herstal add to their direct evangelistic work different social and educational activities.

7. Hospital:

To these should be added that the Methodist Mission carries part interest in the only Protestant Hospital existing in Belgium. This Hospital has not only become entirely self-supporting, but has this year raised sufficient funds for considerable enlargement.

Every one of these institutions or activities have won the appreciation not only of the communities which they serve, but of the local state authorities from which they generally receive the best consideration and ofttime real help. They have done more than anything else to attract attention to our Mission and win for it the respect and sympathy of people which openly declare that they would otherwise have had no use for our religious message.

PUBLICATION AND COLPORTAGE WORK

The first workers of our Mission in Belgium called upon to do direct evangelistic work, soon found out that if it was difficult to gather crowds to listen to the preaching of the Gospel, it was fairly easy to secure readers for the printed Message. So they set to work to circulate the Word of God, together with small tracts and pamphlets which they published. These tracts and pamphlets contained striking appeals to higher standards of moral and social life, facts about evangelical Christianity, and simple illustrations of Gospel truths. But whether directly evangelical in language from the very title or, on the contrary, as was often the case, introducing the reader gradually and tactfully to some moral and religious problem, each publication aimed at setting forth plainly the person and teaching of Jesus Christ and tried to induce the reader to secure and study the Bibles and New Testaments which were circulated in large quantities.

This work began of course on a very small scale, with just one or two publications in each of the Belgian languages, French and Flemish, but it grew rapidly. By the end of 1921, although scarcely ten months old, it had grown into the main activity of our Mission, employing a number of workers who gave all their time to distributing the printed message in different parts of the country, more especially in the district where we hoped eventually to open Church work.

Today the Publication and Colportage department has become, by far, the most important Protestant Work of this kind which exists in this land. It has printed tracts in French and Flemish by the millions, many of which are regularly bought and used by other evangelical bodies. It publishes regularly two periodicals, has edited 28 different books or booklets, and has circulated by hundreds of thousands Bibles and Gospels, this with the help of a band of devoted colporteurs who, offering the precious book, go from town to town, village to village and door to door. It has a regular Bible stand on the market in Antwerp, and with the help of the auto Bible-van, holds regular open-air services in the markets, street fairs and in all other similar occasions

where opportunity is given for preaching the Gospel and offering the Word of God.

Since last year our Publication department also runs a bookstore, "La Librairie Protestante," one of the finest in Brussels where, not only the Holy Scriptures in all languages can be gotten, but all kinds of other good and useful books.

CHURCHES AND STATIONS

Today there are 22 churches and several small preaching stations in the Belgian Mission with, according to the statistics of 1928, a total membership of 910 communicants and 879 adherents. Of these 22 churches 8 are in the Northern District, of which Rev. W. Thomas is District Superintendent, and 14 in the Central and Western District, of which the writer, Dr. W. G. Thonger, is District Superintendent. In eleven, the services are conducted in the French language, and in the other eleven the Flemish tongue is spoken.

Most of these churches are the direct and visible fruits of our colportage work, generally completed by evangelistic campaigns with the help of Gospel tents. Several new communities could have been organized during these last two or three years had not the financial restrictions, which have so heavily handicapped our work, obliged us to limit very strictly our programme to trying to maintain what we had.

And if it may seem to some that our membership is small and not in proportion with the efforts made, let us remind them that numbers which are always a very dangerous criterion by which to judge of religious work, give but a very unfair idea of the success of the Methodist work in Belgium. This, for several reasons which it would be too long to explan here; but this at least must be said: In Belgium, contrarily to what generally happens elsewhere, the number of membership of a congregation is, in most cases, far below the number of the average attendance to the services.

INFLUENCE OF METHODISM

As to the influence of our work, if it can not humanly be estimated, its visible results can be clearly observed in many circles and often in very unexpected ones. One typical ex-

ample will suffice: Last year the "Standard," one of the leading Roman Catholic Flemish daily papers, printed a series of articles, very well documented on Protestant progress in Flanders; it gave very accurate and complete information concerning our Methodist work. The last article of this series was entitled: "How check the Protestant offensice?" To attain this the following four means were recommended to the leaders of Romanism in Belgium:

1. Teach the Holy Scriptures to the people and get them to read the Gospel.
2. Group the children in Sunday Schools as the Protestants do.
3. Compose Christian songs similar to the beautiful Protestant hymns so that our Flemish people, who are fond of music, may sing their religion.
4. Raise the standard of Christian living amongst the Catholic communities.

If only the Roman Catholic leadership of this land would accept these judicious advices, it would not be long before we would witness the greatest revival of religion in modern times. But even if our influence had reached the only result of getting, as it seems, our Roman brethren here to understand some of their lamentable religious deficiencies, our work would have been quite worthwhile.

CHURCH BUILDINGS NEEDED

And now a few words about our needs:

As stated above, the financial limitations have for some years now, been a heavy burden to carry; at times it put some of us to such a strenuous strain that it seemed as if it were going to quench our enthusiasm.

Thank God, though, it has not done so. In spite of all difficulties, we have not only maintained all ground gained, but even in more than one case, we have advanced. Nevertheless, in many instances we feel that we have reached the extreme limit. If nothing more is done, we shall soon be losing ground. This is particularly true concerning our need of church buildings. Very few of our congregations (7) have a real church for place of worship. Most of them meet

in rented quarters, halls of various kinds, apartment, store, skating-rink, dance-hall, picture show, saloon, factory, garage and barn. One of our most faithful congregations at Ghlin has been worshiping now for more than five years in an old stable, and yet five or even four thousand dollars would be sufficient to build on the lot of ground we possess, the indispensable house of worship.

BIBLE TRAINING SCHOOL

Our other great need is that of a Bible School for the training of our preachers. Not that we at present entirely lack this. For the last six years we have been doing our best to train our young preachers by bringing them together in our Central Building three days a week from October till May. This last year we have even been fortunate enough to secure for this necessary work the periodical help of a prominent Methodist Professor from Paris, but this makeshift system can be but temporary, it does not adequately answer our needs. Now we take on workers and give them as best we can a little of the intellectual equipment they need. We should have as soon as possible a school in which we can accept to care for young men who have felt the call to become preachers, in which they can give all their time to study and from which we could draw our necessary workers. The greatest obstacle to the realization of this urgent need is the finding of the right man to direct it. He should have to give practically all his time to this important work and should be, of course, a man of God, thoroughly consecrated, burning with the evangelistic spirit, thoroughly equipped in letters and in theology and capable of teaching fluently in French and Flemish.

TOWARDS SELF-SUPPORT

One of the outstanding features in the progress of the Methodist work in Belgium is the fact that an ever increasing part of the financial burden is being carried by the friends on the field.

For the last eight years the cost of living has increased continually so that at present the Belgian franc has lost

over nine-tenths of its pre-war market value. As to the yearly appropriations made by the Board to our Field, they have been cut and cut. And yet, in spite of it all, our work has not only been maintained, but has slowly gone ahead. All our institutions have been developed and even a new one, "The Boys' Home," opened. All this because the wise management of our finances and the sacrificial spirit of most of our brethren and friends over here have worked miracles. Miracles which translated in plain figures show that in 1928 for a total expenditure of about $73,000, a little over $20,000 (that is to say about 28%), *were provided for on the field.*

We seriously doubt that there are many Missions which could in this domain show such results after about two quadrenniums of work, in a little land striving hard to recover from the wounds and devastation of the most terrible of wars. Yet, proud as we may be of these results, they are very far from satisfying our ambitions. We simply consider them as encouraging tokens of the future.

CONCLUSION

An adequate report of the Methodist work in Belgium, even if intended to be short, ought certainly to give a little space to speaking of that little band of workers whom, held together by the bounds of real brotherly ties, faithfully give themselves to the great task of bringing souls into the Kingdom. But this would be too long a story to tell. Suffice it to say that in spite of financial problems, material hardships, sluggish indifference, Roman opposition, and the Devil's other vices and devices, they can with glad hearts give glory to God for all that He has done with them."

May they ever be worthy of the fine testimony which Camille Huysmans, one of the leaders of the Belgian socialistic party, gave them when concluding an article written the fourth of April, last, in the People's Gazette of Antwerp, he closed with these words: "Methodists place Christ above their prejudices, they are the Christians according to the Gospel."

CATALOGUE OF OUR WORK IN BELGIUM

Northern District:

Antwerp Christ Church (French)	Institutional Church
Antwerp (Flemish)	Institutional Church
Aerschot (Flemish)	Church
Hoboken (Flemish)	Church
Boom (Flemish)	Church
Lierre (Flemish)	Preaching Station
Turnhout (Flemish)	Preaching Station
Malines (Flemish)	Church
Ghent (Flemish)	Church

Central and Western District:

Brussels, Central Church (French)	Church
Brussels, Molenbeek (Flemish)	Institutional Church
Brussels-St. Gilles (French)	Church
Dunkirk (French)	Institutional Church
Coudekerque (French)	Preaching Station
Comines (French)	Church
Bizet (French)	Church
Ecaussines (French)	Church
Ghlin (French)	Church
Kewette (French)	Preaching Station
Liege (French)	Church
Herstal (French)	Institutional Church
Jemeppe (French)	Church
Ypres (Flemish)	Church
Wevelghem (Flemish)	Church
Vilvorde (Flemish)	Church

Les Marronniers: (Primary and High School for Girls)—Brussels.
Childrens' Home and Nursery: Uccle-Brussels.
Young Men's Home: Uccle-Brussels.
Bible Training School: Brussels.
Publication and Colportage Department: Brussels.

THE ANNUAL MEETING

On June 20-24, 1928, Bishop U. V. W. Darlington presided over the seventh session of the annual meeting of the Belgian Mission held at Central Church in Brussels. The following are the statistics and appointments for the year:

Number of districts	2
Number of pastoral charges	20
Number of societies	29
Number of licensed preachers	2

Number of ordained preachers	16
Total membership	910
Adults baptized	5
Infants baptized	29
Number of Epworth Leagues	13
Membership of Epworth Leagues	260
Number of Sunday schools	45
Officers and teachers	79
Pupils enrolled	1,009
Number of Thursday schools	15
Officers and teachers	32
Students enrolled	492
Educational Institutions	4
Number of teachers	18
Number of students	250
Orphanage	2
Officers and teachers	5
Children in orphanage	57
Hospitals	1
Officers and nurses	10
Beds in hospital	26
Patients admitted during year	280
Number of houses of worship	26
Number of parsonages	13
Amount contributed for all purposes	$4,113.00

APPOINTMENTS

G. W. TWYNHAM, SUPERINTENDENT AND TREASURER OF MISSION AND PASTOR OF AMERICAN CHURCH AT BRUSSELS
CENTRAL AND WESTERN DISTRICT.

W. G. THONGER, *Superintendent*

Brussels—Central Church, W. G. Wilmot (7).
Molenbeek—K. Blommaert (5).
St. Gilles—P. Brunnarius (2).
Comines-Bizet—J. Schyns (4).
Dunkirk—H. Van Oest (4).
Ecaussinnes—J. Fischer (4).
Ghlin-Kewette—A. Smet (1).
Jemeppe—M. Geva (1).
Liege-Herstal—F. Cuenod (3).
Villvoorde—P. J. Mietes (1).
Ypres-Wevelghem—F. Van den Wyngaert (4).

NORTHERN DISTRICT.

W. THOMAS, *Superintendent*

Aershot—L. Hellings (2).
Antwerp—Christ Church, W. Thomas (7).
Flemish—A. Parmentier (4).
Ghent—C. Milet de St. Aubin (2).
Hoboken-Boom—O. Geerling (2).
Malines—A. Mietes (4).

BRAZIL

BY J. W. DANIEL

THE LAND

Brazil is the Goliath of South America, with an area of over three and one-fourth million square miles. It is larger than Continental United States, if we exclude Alaska, and almost as large as all the rest of South America together. It has the longest unbroken coast-line of any country in the world—a coast-line of more than four thousand miles. It has the greatest river system in the world. The Amazonas alone is over four thousand miles in length, and is navigable for deep water craft for a distance of 2,300 miles. At its mouth, it is two hundred miles wide. So great is this mighty river that it makes the Father of Waters, even when on a rampage, look like a little stream. It has been estimated that if the navigable rivers of Brazil were placed end to end they would encircle the globe twice. That is, there are between forty and fifty thousand miles of navigable streams in this country. Not only so, but the innumerable water falls, some of which are tremendous—the Iguassu measures a greater flow than that of the Niagara—are calculated to have a potential of power of one hundred million horse power. It staggers the imagination to estimate what this force will be when harnessed to industrial ends, as it is being done in some States already.

Vast tropical forests and immense, impenetrable jungles called the "In femos verdes" (Green Hells), await the exploitation of man. Rolling plains, with cattle on a thousand hills, fertile valleys, cultivated here and there, lofty mountains, with their mineral deposits, all proclaim the wealth of natural resources, hardly touched by the hand of man. Humbolt estimated that the valley of the Amagonas could support a population of four hundred million. But no man can estimate the value of the mineral deposits. The so-called "Iron Mountain" is a mountain of almost solid iron, so minerologists tell us. The greatest iron deposit yet discovered. Then there is gold, the deepest gold mine in the world is

found in Brazil, and the deeper they go, the richer the vein—Manganese, monozite, diamonds, coal (though the coal is not of good quality), and copper. No oil has been discovered as yet.

Brazil produces four-fifths of the coffee and one-fourth of the sugar of the world. Much rubber, cattle products, some cotton, besides a number of tropical products used the world round are produced here.

THE PEOPLE

Although very sparsely settled, Brazil, because of its size, has a population about equal to that of all the rest of South America, estimated at 38,000,000. If Brazil was as thickly populated as Belgium, it would have a population equal to that of the whole world.

The predominant type in Brazil is the Portuguese. And it is the Portuguese language which prevails. But the Brazilian, like the North American, is not a destructive type. There are many Europeans, Germans, Italians, French, some English, Russians and others. Then there are the negroes, first imported as slaves, and the Indians. This European element has, for the most part, kept itself separate, in colonies of its own. Especially is this true of the Germans and Italians. Presently, we are witnessing a great influx of Japanese, who are also settling in colonies to themselves. Besides these distinctive elements, there is a great population of "mesticos" or mixed blood. For there is much intermarriage between the negro and the Indian, the Indian and the white, and often between the white and negro.

There is little or no color line drawn in Brazil. It is her boast that she is the great melting pot of the world, where the melting is running all through society, so that the resulting "weld" will be complete and eternal. There is no race prejudice in Brazil, no lynchings, no jim-crow laws, no distinctions, except those of worth and social position such as are seen everywhere.

The Brazilian has the Latin temperament, or as he calls it, "the Latin soul." He is democratic, hospitable, courteous, kind; sensitive to injustice or unkindness, proud and cour-

ageous in defense of his honor and his "patria"—country. He welcomes the stranger within his gates, and is ready, even anxious, to be of service to him. He is courteous and appreciative, but easily offended if not appreciated or treated with discourtesy. Fiercely nationalistic and patriotic, he demands respect for his flag.

It is difficult for us to understand the patriotism of the Brazilian—or any Latin. For to them, it is almost a religion. "Patria" has a meaning that cannot be translated into English, for the simple reason that "country," "our country," does not mean to us what "patria minha" means to the Brazilian. He may criticize those who govern over him, he may criticize the backwardness of his nation, but never his "patria," which is a spiritual thing, that which not only represents the physical delineation of his nation, but all the idealism, the aspirations, the sufferings, the triumphs, the inevitable and final victory and glory that the future holds for his loved Brazil. And so when the "patria" demands it of him, he gives of his all, even to his life, freely, gladly, recklessly. The "Gauchos" (cowboys, also a name for all natives of the State of Rio Grande do Sul), when they found their ammunition exhausted in a battle with the Paraguayans, uncoiled their lassos and charged the cannon's mouth, roping not only men but guns and dragging them back to their own lines.

Being a Latin, he loves beauty, art, music, song. He is not so practical as the Northern races; he does not usually go in for the applied sciences. But he is appreciative of art; he loves color and gaiety. A city that had to borrow foreign capital to put in its water plant, can, nevertheless, spend nearly ten thousand a month on its band, which was imported from Italy.

The Brazilian loves passionately and hates in the same manner. "Passional Tragedies," as the newspapers call them (murders and suicide for love's sake and for hate's), are quite common. Jealousy, infidelity, opposition on the part of parents, even the fact of unreciprocated love, are good and sufficient reasons for murder or suicide. Lovers often form a suicide pact, if for any reason their marriage is

not possible. And yet it is the very fact of his passionate nature that makes the Brazilian not only a loving, but a lovable creature. The very intensity of his likes and dislikes grapples him to the hearts of his friends. No sacrifice is too great to make for a friend. A "saint" once left her home to pass a month in that of her pastor to attend the sick of his family. She never thought of pay. To have offered money would have been to insult her. A friend needed her service, so she must serve.

On a green hillside in far Brazil a little mound marks the resting place of a little babe. And though the parents have been away five years, should they return tomorrow they would find fresh cut flowers on the grave. For some friend has remembered and "gone early to the tomb."

INTELLECTUAL DEVELOPMENT

Inasmuch as Brazil has an illiteracy percentage of some 75%, it is seen that mass intelligence is very low. The greatest need of Brazil today is a school system that will reach the masses. Much has been done in this respect; some States, such as Sao Paulo, the Federal District and a few others have made great progress. But much remains to be done yet. No country can have a truly democratic government with 75% of its citizens unable to read and write.

However, it should not be concluded that, because of its illiterates, learning is despised in Brazil. Roughly speaking, the land might be zoned as to its educational advancement. The coast States, with some centers in the interior, compare quite favorably with Europe and North America in learning and culture. Though it is true, that only the elite have the opportunities for advanced studies. The great middle class which is the strength of any land, is just beginning to emerge in Brazil. Under the monarchy, which lasted until 1889, the population consisted chiefly of the hidalgos and peones, the great land lords and noble gentry, and the slaves and what amounted to serfs. But public schools, better opportunities, and the constant influx of immigrants are rapidly tending to create a middle class and to make culture a common heritage.

Leaving the urban populations and penetrating into the interior, we find the small farmer—the squatter, the "Jeca" as he is called. He is usually of mixed blood, illiterate, superstitious, and too often the victim of some one or more of the many tropical diseases which undermine his health, destroy his vitality and leave him without energy or ambition. The ague, the hookworm, the pellagra have diminished his stamina that he is "born tired." So he is really more of a liability than an asset to his nation. In passing, it may be noted that the Government is making a determined fight on all these diseases, including yellow fever, and has made great headway in exterminating them.

Further still into the interior, the full-blood and often savage Indian is to be found. Some of the tribes are in such a low stage of civilization that they have no homes or stopping places. They roam through the forests, entirely nude, and sleep where the night overtakes them. Many efforts have been made, both by the Government and the Catholic Church, to tame them. Some progress has been made. Great honor is due General Rondon, a full-blood Indian, who has given his life to the peaceful conquest of the Indians, and who has made more progress than any other man or agency that has yet entered the field.

It is the Indians, the negroes, the small farmers and squatters who make up the greater part of Brazil's illiterates; though, of course, much illiteracy exists among the poorer classes in the cities.

Before leaving this subject, it is well to call a roll of some of Brazil's great men. There is Baron Rio Branco, a statesman that any land may be proud of, and who was known and honored in lands far beyond the limits of his own Brazil. Ruy Barbosa, an international jurist of international fame, at the first Conference of the Hague, defended and won the recognition of the rights of small nations. Dr. Oswaldo Cruz freed Rio de Janeiro and all Brazil of the yellow fever plague which had claimed its victims by the thousands. Santos Dumont disputes with the Wright Brothers the right to be called the "father of aviation." Carlos Gomes has left operas that compare most favorably with those of any modern com-

poser, and his recognition in Europe should contribute more than it has so far to his recognition in the United States. Time will not permit to speak of the innumerable writers, poets, journalists who have rightfully made themselves famous in their own land and who, were their language more generally known, would be famous in other lands.

RELIGION

Brazil is overwhelmingly Catholic. The Government reports that there are only one hundred thousand Protestants. But this report is far from being correct. There are more than one hundred thousand Lutherans. The Protestant population is estimated at about five hundred thousand. However, this does not mean, as the Catholic Church implies, that the rest of the population is Catholic. First, there is the large Indian population which still clings to its primitive faith. There is a large group of Jews, several hundred thousand. Then there is the great intellectual groups that are going to Positivism, Materialism, and even to Spiritualism. Just what per cent of the population these groups represent, no one knows. But all admit that it is very large. The Catholic Church has become alarmed and is directing its efforts to the task of bringing them back to the fold.

And even those who acknowledge the authority of the Catholic Church, many are far from being "good Catholics," as Cardinal Gibbons designates the obedient ones. The following editorial from a secular daily will show the trend of the times. The quotation is taken from the "Diario de Sao Luis."

"There are in Brazil, and no one can contradict it, Catholics of every color. Catholics who do not confess; Catholics who confess but do not believe in the virginity of St. Mary; Catholics who will not admit of saints; Catholics who do admit of them but will not tolerate the idea of the infallibility of the Pope; Catholics who attach with virulence the padres; Catholics who cannot endure the worship of saints and who will not go to mass any day in the year. And we ourselves know of these. Nor do we feel badly in admitting that we also are Catholics—according to our own manner."

Our experience with Catholics of all classes convinces us that the Editor knew whereof he spoke. When an educated Brazilian announces he is a Catholic, he usually has to modify his statement by excusing himself from accepting certain doctrines and practices of the Church.

However, one is not to infer from this that the Catholic Church has lost or is losing her grip on the people. The Church in many ways is stronger and more active than ever before. She has more political power, which will probably be enhanced by the Pope's victory over Mussolini—if indeed it was a victory. Men may lose faith in her doctrines and pull away from many or all her practices, but it is a difficult thing to refuse obedience, especially in the political realm. Many strong, independent men have done so and ever will do so. But of late years, the Catholic Church has been strengthening itself politically, in nearly every State of the Union; not to mention in the Government of the Union itself. Its influence in the Federal Government has waned somewhat, however, under the present administration.

On the other hand, the Catholic Church with all its power and influence cannot greatly hinder the spread of Evangelical teaching. Religious freedom is guaranteed and usually the various State and city governments see to it that this guarantee is respected. The exceptions are rare. And when there is a case of open persecution, the journals take it up, with the result that more sympathy is gained for the cause of the Gospel than could otherwise be gained. So that "attacks" on Protestants seldom go beyond the distribution of pamphlets and tracts, a game that two can play at and generally do.

The evangelical propaganda is usually made among the liberals—that great element represented by the Masons, the Positivists and the free-thinkers, who, for the most part, have already broken with the Catholic Church, and yet are not satisfied with their philosophies and "isms." No, the great foe to Evangelical Religion in Brazil is not the Catholic Church, though that Church opposes it in so far as it has power to oppose it. The great foe in Brazil, as at home, is modern civilization, based as it is on a materialistic philos-

ophy, which destroys faith in God, and induces supreme indifference to all religion. More and more it is necessary to come to the fundamentals of religion—God, sin and salvation and the future life. Faith in God and immortality is being rocked to its foundations by materialism and esoteric doctrines which go off into a vague nothingness. Brazil needs not so much "Christ and Him Crucified," as "Christ and Him Resurrected."

METHODIST WORK

Methodism made an attempt to establish itself in Brazil as early as 1836. That it was not permitted to do so, was due chiefly to the unsettled political conditions here at home, which eventually caused the division of the Church.

It was not until 1875 that another effort was made. In that year, the Rev J. E. Newman, who lived in Brazil, was appointed pastor to a congregation of Americans who had migrated to that country soon after the Civil war. The next year, he was joined by Dr. Ransom, really the first missionary of the M. E. Church, South, to Brazil. He only stayed five or six years, but he opened the way for others. In 1881, Brothers Koger and Kennedy were sent out. Brother Koger, after a service of five years, was taken off by yellow fever, a scourge to be dreaded in those days.

Brother Kennedy remained and was later joined by Drs. Tarboux and Tucker. These three—Drs. Kennedy, Tarboux and Tucker—formed the first Annual Conference in Brazil, the smallest ever organized in our Church. All three of these veteran soldiers of the cross are still alive and active; two of them, Drs. Kennedy and Tucker, still doing active work in Brazil.

This Conference of three members, organized in 1886, has expanded into three Annual Conferences with a clerical membership of 78, only 21 of whom are missionaries. There are also 26 local preachers doing supply work, or in other words, we have 104 evangelists in the active work of the three Conferences. The membership of the Church is just above fifteen thousand, which means a constituency of some thirty thousand, if we count children who have been baptized, but not received into the Church. Two thousand, al-

most were baptized this last year; while the increase in membership for the year was 1,172, or 8½%. The total raised for all purposes was $151,010.80. Church properties, including Schools, Parsonages, and the Publishing House, are valued at nearly two and a half million dollars. No little achievement in itself!

The Church gives itself mostly to evangelism, our school work being supported almost entirely by the Board. The methods used in evangelism are revival campaigns, cultivation work in the Sunday Schools, and house to house visiting. Last year Dr. Goddard introduced the method of the pastor and his congregation doing their own evangelistic work, and the results were most encouraging. Many Churches not only received more members, but members of a more solid type. This year, the Churches are using the "caravan" system—or teams. The reports thus far are good and the indications are that it will be a great year. We now have a number of nationals who are effective Evangelists and who, consecrated to their Church and their God, can be depended upon to make active propaganda among their countrymen.

EDUCATIONAL WORK

When it is remembered that 75% of the population of Brazil is illiterate, the importance of our Schools can readily be seen. Although the Government is more active than ever before in supplying educational advantages for its children, there is still much to do. And the very nature of our Mission makes Schools, not only desirable, but necessary. There is the first big problem of preparing and fitting our young men for the ministry. It is just in recent years that we have been able to furnish adequate training for them. And then there is the problem of keeping our children in the Church. For the public schools are almost entirely in the hands of Catholic teachers who do not hesitate to use their position to wean our children from their Church. And much pressure, in devious and divers ways, can be brought to bear upon a young child to make him leave his Church in order to win the approbation of his teacher. It should be the aim of the Methodist School, not only to appeal to the upper classes,

who seldom come in contact with our Church except through our Schools, but primarily to afford educational advantages to the children of our own people. And this is becoming more and more difficult because our people can rarely afford the prices that our Schools are forced to charge.

We have ten large schools, six for girls and four for boys. Three of the Schools for boys are co-educational and one of the Schools for girls, our oldest at Piracicaba, has just become co-educational. We have a million and a quarter dollars invested in our schools. The total enrollments, including pupils in the parochial schools, last year was 3,923.

In this connection, it would not be amiss to say a word about our Sunday Schools. The enrollment in our Sunday Schools last year reached and passed our goal, "every Church member in the Sunday School." For whereas we have 15,048 Church members, we have 16,411 pupils in our Sunday Schools. Here is our big opportunity to teach the spiritual and social values of the Gospel of Jesus Christ.

OTHER AGENCIES

The native Church is not strong enough to do much social work, but something has been accomplished. In Rio de Janeiro we have the Peoples Institute, which ministers to the poor of a large section of that city. There we maintain a free clinic, a free day and night school, the enrollment of which exceeded 500 last year—a kindergarten which is of untold value to mothers who work, a school for the blind, deaf and dumb—the only one in Brazil. There is also a regular Church operated in connection with this institute. It stands in high esteem with the authorities and receives much aid from the Government. At Rio, the Methodist Church also joins with the other Evangelical Churches in maintaining a first class hospital. It is small, but has an enviable reputation in the city.

Recently, a good woman has donated—or offered to donate—to our Church a splendid property valued at two hundred thousand dollars, to be used for an orphanage and industrial school. We have not yet been able to meet the conditions—and may never be able to meet them. But the

Church is making a valiant effort to do so. But how long will the donor patiently wait, for two years have already flown since first she offered it?

Methodism boasts one of the finest and best equipped publishing houses in South America. It is doing its full part in the evangelization of Brazil. It is here that our Church Organ, the "Expositor," is published, as likewise the children's paper, the "Bem-te-vi," the Sunday School literature for all the Evangelical Churches of Brazil, except the Baptists, and books and tracts without number. And who can estimate the value of a good book?

NEW PROJECTS

The last General Conference authorized the setting up of a "central" or "regional" Conference in Brazil, to be composed of delegates from the three Annual Conferences. This new Conference was organized in October, 1927, Bishop Cannon presiding. A constitution was drafted, the necessary officials were appointed, and a program of action was adopted.

It was resolved to undertake two missionary enterprises. This resolution marks a new epoch in Brazilian Methodism. For it is an organized movement to do definite missionary work, beyond what had been done within the bounds of the Annual Conferences. First, it was decided to assess the Annual Conferences—as the "Central" Conference has no legislative powers, its assessments could not be obligatory, but they have since been accepted by the several Annual Conferences—fifteen cantos of ris (about $2,000) for the purpose of sending one of its representatives to the Madeira Islands to study the question of taking over the work there of the M. E. Church. For the M. E. Church has proposed to abandon the Island, if the Brazilian Church will take over its work. Second, and it seems to me that this is more important, the Conference resolved to join with the Presbyterian and Congregational Churches in establishing a Mission among the Indians. The Presbyterian Church was to furnish the evangelist, the Congregational, the agriculturist; the Methodists, the physician. Last December, a fine young man, who had

been educated at Granberry College, took his medical degree from the National University and offered himself to the Church to go as its first missionary to the Indians. This is a work that is on the hearts of our people. It will receive not only the contributions but the prayers of the Church. For the first time, it can truly be said that Brazilian Methodism has heard the command: "Go ye . . . and preach the Gospel."

NATIONALISM

No resume, however brief, of Methodism in Brazil could fail to note the trend towards the establishment of an national Church. The time is fast approaching when it will claim the right to direct its own destinies. There was a time when the demand was for complete and immediate independence. And many still think that the best solution would be a National Church "united with the Mother Church only by the bonds of gratitude and fraternity in Christ," as one has expressed it. But it seems that the majority, not only of the leaders but of the Churches which voted on the question, declare in favor of "autonomy." By "autonomy" they mean that all relations between nationals and missionaries and between the National Church and the Mother Church should be the same as heretofore, except that (1) the "Central" Conference should have power to legislate, with the approval of the General Conference, on all matters pertaining to Brazil, and (2) that this "Central" Conference should have the power to elect, or indicate to the General Conference to be elected by it—its own Bishop. Indeed, not waiting for this power, the several Annual Conferences have taken it upon themselves to indicate to the General Conference the name of Dr. Tarboux as our next Bishop, or Superintendent, as the General Conference may decide. The Home Church will hear more and more of the desires of the National Church as the time for the General Conference approaches.

What of the future of Methodism in Brazil? Have we reached the limit of our growth? Are we to think only in conserving and strengthening what we have, or are we to look forward to an ever growing and expanding Church?

Should the Mother Church withdraw its forces from this field, leaving a weak and struggling National Church to carry on as best it can? These are questions that are being asked in all seriousness at home and in Brazil. But the answer lies in the attitude of the home Church. For it matters not what the future may hold as to the type of Church that may be established in Brazil, whether it be completely independent and separate or whether it be autonomous, or even continue in its present status, the fact remains that it is not strong enough to evangelize Brazil.

For, when we consider the many calls that come to us from every side, when we realize that of the twenty States, we have only partially occupied four and the Federal District; when we understand that the sixteen remaining States represent a territory almost as large as the United States, we can easily see that there is much work yet to do. Our opportunities are only limited by our own weaknesses and limitations. If we had the men and the means, we could penetrate to the farthest corners of that great empire which is Brazil. We need a leadership that can vision the country as a whole; that can think not in terms of communities but of commonwealths. Instead of opening work in a haphazard way, sending men into the little towns nearest-by, we should occupy the strategic centers of each State until the last of the twenty States are occuiped by at least one man. Is it asking too much to plead for just one man for each State, one or two of which are twice as large as Texas?

THE BRAZIL ANNUAL CONFERENCE

The forty-third session of the Brazil Annual Conference was held in Belle Horizonte, on January 23-29, 1929. The meeting was presided over by Dr. J. W. Tarboux. The following are the statistics and appointments:

Number of districts	4
Pastoral charges	44
Societies	59
Local preachers	26
Total membership	6,457
Adults baptized	671
Infants baptized	648

Number of Epworth Leagues	27
Members	1,053
Number of Sunday Schools	141
Pupils Enrolled	6,504
Officers and teachers	529
Woman's Missionary Societies	37
Members	1,143
Schools	7
Teachers	70
Pupils	1,032
Parochial schools	12
Teachers	22
Pupils	610

Contributions:

Foreign missions	$ 205 83
Home and Conference Missions	1,658 44
Church Extension	137 14
Education	411 43
American Bible Society	52 83
General Conference	36 66
Woman's Missionary Society	2,425 57
Bishops	243 81
Presiding Elders	1,287 00
Preachers in charge	17,755 16
Conference claimants	618 33
Superannuate Endowment Fund	822 85
Grand Total	$57,638 32

APPOINTMENTS

Rio de Janeiro District—P. E. Buyers, P. E.

Cattete, Epaminondas Moura, and one to be supplied; Jardim Botanico, Epaminondas Moura, and one to be supplied; Villa Isabel, J. R. Ferreira; Director of People's Central Institute, J. M. Terrell; St. John, P. E. Buyers; Cascadura, Messias Cesario dos Santos; Realango and Inhoahyba, Manoel Baptista Leite, supply; Merity, Sebastiao Reis, supply; Sao Joao de Merity, Amancio de Campos Cardosa, supply; Nicheroy Circuit, J. M. Terrell; Professor in Union Seminary, J. M. Terrell; Agent of American Bible Society, H. C. Tucker; Treasurer of the Mission and of Superannuate Endowment Fund, P. E. Buyers; Conference Treasurer, Epaminondas Moura; Commission on Co-opera-

tion, P. E. Buyers, J. M. Terrell, E. Moura, and J. R. Ferdeira; Trustee of the properties of the Methodist Association, J. E. Tavares; Superannuates, H. O. Campos and J. E. Tavares; Absent on leave, J. W. Tarboux; Supernumerary, Osorio de Couto Caire; Transferred to Central Brazil Conference, J. L. Becker.

Petropolis District—Charles A. Long, P. E.

Petropolis, Charles A. Long; Fagundes, Augusto Schwab; Eutre Rios, Augusto Schwab; Parahyba do Sul, Augusto Schwab; Barra Mansa and Rezende, Benjamin da Silva Reis; Anta, Juvenal Pereira; Porto Novo, Juvenal Pereira; Dr. Astolpho, Jacomo Melazzo; Cabo Frio, Manoel Custodio dos Santos, supplente; Therezopolis, to be supplied.

Cataguazes District—J. A. Figueredo, P. E.

Cataguazes, Jose A. Figueiredo, and one to be supplied; Leopoidlina, Jose A. Figueiredo, and one to be supplied; Muriah, Ernesto Bagno; Faria Lemoos, Jose Henrique da Matta; Carangola, Jose Henrique da Matta; Sao Joao de Rio Preto, to be supplied; Manhuassu, Isaias Sucasas; Caparao, Oswaldo Machado, supply Alegre, Oswaldo Machado, supply; Itapemerim and Campos, Joao do Couto; Laranjeiras, Joao Amaral; Miracema, Raul Fernandes; Sao Manoel, Raul Fernades; Guarany, Alberto Eiras; Uba, Alberto Eiras; Raul Soares, Maneol Pereira Pinto; Caratinga, Manoel Pereira Pinto; Superannuate, Victorino Goncalves.

Bello Horizonte District—J. A. Guerra, P. E.

Bello Horizonte: Central, J. A. Guerra. Ditto and Praca, A. P. Fraga; Bello Horizonte Circuit, Pedro J. Sant' Anna, supply; Sete Lagoas Circuit, Frank Wiedrehecker; Santa Maria and Santa Barbara, A. P. Fraga; Lafayette and Ouro Preto, Nicodemus Nunes; Barbacena, Nicodemus Nunes; Juiz de Fora, Cesar Dacorso Filho; Juiz de Fora Circuit, Lafayette Ferraz, supply; Palmyra, Manoel Pereira, supply; Lima Duarte, Elias Escobar Gaviao, supply; Goyana and Rio Novo, Joao Ramos Filho, supply; President of Granbery College, W. H. Moore; Professor in Granbery College, Anderson Weaver and Jalmar Bowden; Director of Correspond-

ence School, W. M. Carr; Dean of the Theological Faculty, Derly de Azevedo Chaves; Professors, W. H. Moore, Jalmar Bowden, W. M. Carr and Cesar Dacorso Filho; subeditor of the "Expositor Christao," Cesar Dacorso Filho.

THE CENTRAL BRAZIL ANNUAL CONFERENCE

The Central Brazil Annual Conference was held in Piracicaba on January 13th, 1929. This meeting was presided over by Brother M. Dickie. The following are the statistics and appointments:

Number of districts	5
Pastoral charges	47
Societies	48
Licensed preachers	5
Local preachers	17
Total membership	5,296
Adults baptized	592
Children baptized	697
Number of Epworth Leagues	17
Members	824
Number of Sunday Schools	87
Officers and teachers	431
Pupils	4,779
Women's Missionary Societies	35
Members	1,120
Young Women's Missionary Societies	3
Members	104
Colleges	6
Teachers	43
Pupils	677
Houses of worship	48
Parsonages	20

Contributions:

Home missions	$ 1,351 00
Church extension	2,381 00
Education	3,571 00
American Bible Society	120 00
Missionary society (women's and girls)	5,130 00
Bishops	313 33
Presiding Elders	580 90
Preachers in charge	15,847 00
Conference claimants	589 33
Superannuate Endowment Fund	844.88
Grand total	$60,362 38

APPOINTMENTS

CAMPINAS DISTRICTS—*S. A. Belcher (2)*, P. E.

Amparo and Soccorro.—Antonio Pacitti.

Boa Esperanca and Dourado.—A. Bevilacqua.

Campinas.—S. A. Belcher.

Capivary.—A. J. de Mello and Levy Tavares (2), supply.

Maristella.—Levy Tavares, supply.

Piracicaba.—G. Silveira (2).

Pirassununga and Santa Rita.—Jose Pacheco, supply.

Pocosde Caldas, Lagoa and Vargem Grande.—Hermogenes Prado.

Editor of Curso Terceiro da Revista Dominical.—Guaracy Silveira.

Secretary of the Methodist Junior Leagues.—Guaracy Silveira.

NORTHWEST DISTRICT—*Guaracy Silveira, P. E.*

Aracatuba.—C. B. Dawsey (2), and Jose Pearson, supply.

Biriguy.—C. B. Dawsey and Augusto Schwab.

Lins.—C. E. Hubbard.

Pennapolis.—Affonso Romano Filho (2).

Promissao and Presidente Alves.—Joao Cesario dos Santos.

Bauru' and Nova Paulista.—To be supplied.

Conference Secretary of the Sundays Schools.—Affonso Romano Filho.

RIBEIRAO PRETO DISTRICT—*Presiding Elder to be supplied.*

Araraquarense.—Vicente Pacitti.

Franca and Pedregulho.—Antonio Goncalves.

Igarapava.—B. H. Ferreira (2).

Ribeirao Preto and Serra Azul.—To be supplied.

Uberaba, Uberabinha and Araxa.—M. M. Moraes.

Conference Secretary of Education.—O. L. Silva.

Conference Secretary of Missions.—B. H. Ferreira.

SAO PAULO DISTRICT—*M. Dickie, P. E.*

Braz.—A. M. Duarte.

Central.—Oswaldo Luiz Silva.

Central.—Rud. Brenneiser, Missionary to the slaves.
Itapecerica, Palmeiras and Cotia.—Jose Andrade (2).
Jerico.—W. B. Lee (2).
Luz.—Dr. E. Escobar, Jr. (2), supply.
Santo Amaro.—Luiz Macedo, supply.
Santos.—W. G. Borchers.
Sao Paulo Circuit.—J. L. Kennedy.
Sao Roque.—Jose Andrade and Mario Aguiar, assistant.
Taubate, Pindamonhangaba and Guaratingueta.—Antonio Martins, and one to be supplied.
Editor of "Expositor Christao."—Dr. E. Escobar, Jr.
Editor of "Annuario."—C. L. Smith.
Translator and Book Editor.—W. B. Lee.
Manager of "Imprensa Methodista."—C. L. Smith.
Assistant manager of "Imprensa Methodista."—J. J. Becker.
Editor of "Bem-Te-Vi."—To be supplied.
Conference Treasurer.—J. J. Becker.
Conference Colporteur.—J. A. Costa.

SOROCABANO DISTRICT—*H. I. Lehman (2), P. E.*

Candido Motta.—Leopoldo Ramos.
Jacarezinho and Pedra Branca.—Raul Gomes.
Ourinhos and Cambara.—H. I. Lehman.
Presidente Prudente.—Bento Affini.

THE SOUTH BRAZIL ANNUAL CONFERENCE

On the 16th of January, 1929, the South Brazil Annual Conference was held at Alegrete with the Rev. G. D. Parker presiding. The following are the statistics and appointments for the year:

Districts	5
Charges	31
Societies	42
Local preachers	11
Membership	3,295
Adults baptized	326
Infants baptized	519
Number of Epworth Leagues	35
Members	1,219

Number of Sunday Schools	74
Officers and teachers	395
Pupils	5,501
Number of Women's Missionary Societies	29

Educational Institutions:

Members	111
Colleges	5
Teachers	69
Students	1,017
Parochial Schools	10
Teachers	25
Pupils	587
Number of churches	29
Number of parsonages	16

Contributions:

Foreign missions	$ 200 00
Church Extension	670 00
Domestic missions	545 15
Education	80 00
Bible Society	50 00
General Conference	505 00
Preachers in charge	12,152 90
Superannuate Endowment Fund	816 25
Grand total	$33,003 10

APPOINTMENTS

COLONIAL DISTRICT—*Joao Franca (2), P. E.*

Alfredo Chaves and Guapore.—Armando Lima (2).
Caxias and Forqueta.—Joao Franca.
Garibaldi and Bento Goncalves.—Armando Lima.
Gramado and Varzea Grande.—Olympio Oliva, supply.
Montenegro Circuit.—Jose Wagner.

CRUZ ALTA DISTRICT—*D. L. Betts (3), P. E.*

Cruz Alta Circuit.—D. L. Betts.
Julio de Castilho Circuit.—Cassiano Monteiro, supply.
Palmeira Circuit.—Mariano D. Moraes, supply.
Passo Fundo Circuit.—Oscar Koeche.
Santo Angelo Circuit.—Norberto Schutz (3).
Sao Lucas Circuit.—D. L. Betts.
Sao Luiz Circuit.—Norberto Schutz.

Soledade Circuit.—Theodoro Ferreira, supply.

Gymnasial Instituto.—Eugene Chesson, Director; Miss Zula Terry, professor.

Conference Secretary of Sunday Schools.—Norberto Schutz.

PORTO ALEGRE DISTRICT—*J. R. Saunders (3), P. E.*

Barra do Ribeiro.—Eljo Lima, supply.

Central Church.—J. R. Saunders.

Conceicao and Santo Antonio.—Utalino Fernandes.

Gloria Church.—Jose Baptista, supply.

Institutional Church.—E. M. B. Jayme (2).

Pedas Brancas.—To be supplied.

Wesley Church.—Accacio Goulart.

Porto Alegre College.—J. E. Moreland, Director; A. K. Manchester, on furlough.

Escola Biblica.—J. R. Saunders, Director; J. W. Price, Vice-Director.

Conference Treasurer.—J. E. Moreland.

Conference Secretary of Education.—E. M. B. Jayme.

On Furlough.—J. W. Daniel.

SANTA MARIA DISTRICT—*Joao Wagner Filho (2), P. E.*

Cachoeira Circuit.—S. U. Barbieri (3).

Rio Pardo Circuit.—C. E. Becker (2).

Santa Anna and Rosario.—A. Rolim.

Santa Cruz and Estrella.—C. E. Becker.

Santa Maria Circuit.—Joao Wagner Filho.

Sao Sepe and Cacpava.—S. U. Barbieri.

Seminario do Granbery.—D. A. Chaves.

Secretary of the Methodist Junior Leagues.—S. U. Barbieri.

On Furlough.—J. E. Ellis and G. D. Parker.

URUGUAYANA DISTRICT—*J. I. Cerilhanes (2), P. E.*

Alegrete Circuit.—A. M. Ungaretti.

Itaquy Circuit.—F. Almeida.

Quarahy Circuit.—A. T. Torres.

Sao Borja Circuit.—J. Franco, supply.

Uruguayana.—J. I. Cerilhanes.

Collegio Uniao.—W. R. Schisler, Director.

AWAKENED CHINA

By Y. C. Yang

President of Soochow University

The year which has just elapsed since the appearance of the last edition of the Mission Year Book has seen definite and decided improvements in the situation in China. The political reconstruction of the country is still the pivot around which all other things revolve. But the uncertainty which once puzzled the world and kept it wondering as to what would happen there next has now largely disappeared. In a clarified atmosphere we can at least see enough to form opinions which should be more than mere guess work.

When the curtain was lifted at the beginning of the year 1928, the political stage of China presented us with the spectacle of the Nationalist Government pretty well established in Nanking, but with Peking (since changed to Peiping) still in the hands of the northern militarists headed by Chang Tso-lin. Within its own ranks we saw the moderate wing of the Nationalist Party steadily gaining ascendency but keeping a vigilant watch over the smouldering fire of radical unrest. The ultimate success of the Nationalist movement seemed to have been definitely assured even then, but its final consummation was still awaiting accomplishment.

The New Government

The outstanding political achievements of the year were, therefore, the complete unification of the country under the Nationalist Party, the formation and establishment of the new Government, and the consolidation of the controlling position of the moderate element in the Party. The principal features of this new Government are its adoption of the "Three Principles of the People" as the goal for the political development of the country, the installation of a new form of government on the five-power system, and the unique position of the Nationalist Party.

The "Three Principles" (known in Chinese as San Min Chu I) were very exhaustively discussed and explained by Dr. Sun Yat Sen, the founder of the Nationalist Party, in a series of published lectures bearing that name, but in essence they could be summarized as the restoration of the national integrity of the people, the exercise of civil rights by the people, and the development of means of livelihood for the people. They were very similar and were admittedly inspired by Lincoln's famous definition of a democracy as being a "government of the people, by the people and for the people."

The five-power system of government can be claimed as an original contribution to the science of government. It provides that in addition to the usual executive, legislative and judicial branches of government there should also be two other co-ordinated divisions, namely, the supervisory department and the examination department. The function of the first is to see to it that the different organizations of the government function properly, while the other has the duty of selecting efficient public servants through a system of open, competitive examinations. But, in a way, these are but new and more scientific applications of certain old principles and practices in China, for the first one of these reminded us of the office of the censor in Chinese history and the second, the old civil service examination system.

The ultimate object of the Nationalist Party is to establish in China a democratic form of government resting on universal suffrage or, at least, very extended suffrage. But it is admitted that the people as a whole are not yet fully prepared to exercise such rights and, therefore, have to undergo a period of political training or tutelage. Accordingly, the Nationalist Party divided the political development of the country into three distinct stages, which are, namely, the revolutionary stage, the tutelage stage and the constitutional stage. With the capture of Peking in the early summer of last year, the revolutionary stage has been declared ended. The country has now advanced to the second stage, when the people are being trained for political rights under the tutelage of the Nationalist Party, which, for the time be-

ing, exercises the sovereign rights of the people, as it were, in trust for the whole nation.

The aim which the Nationalist Government has for China is to make it a fully developed nation, in its internal organization as well as in its foreign relations. In its internal or national aspect, the great work of the government is consolidation, that is, to make the nation completely one in organization and administration as well as in thoughts and feeling. To this end, the government is using every means, natural and artificial, to create a united national sentiment, thus trying to consolidate the country through the unification of ideas.

In foreign relations, the underlying motive is just the same as that mentioned above, whether it is expressed in the demand for the revision of unequal treaties, or the removal of tariff restrictions, or the abolition of extra territoriality. In other words, the one controlling object is to make China a fully developed modern nation in the world. While there might be grounds for honest differences of opinion as to whether China is exactly ready for this or that readjustment, or whether she is over-doing things in this or that respect, the general objective which she has set up as the goal for her to reach is one which must commend itself to all and which deserves to be respected.

It is quite natural that the Government should consider its program for national consolidation a matter of paramount interest which should over-ride all other considerations. It is also quite natural that in her eagerness to achieve this object it is quite apt to pursue a policy which might, in some instances, appear to be too vigorous and which might, therefore, be exposed to the criticism of having interfered with the legitimate freedom of action which individuals and institutions have a right to enjoy in a democratic country. But any government, in working out its program for national development, is not very likely to be too considerate of individual sensibilities or preferences. As a general rule, applicable everywhere in the world, it is up to the individuals and organizations to make due allowances and to accommodate themselves to the situation.

THE CHRISTIAN SITUATION

These are the salient features in the present situation in China which affect everything and everybody in China, the Christian Church as well as any other organization or institution in China. It is, therefore, perhaps too much to expect that we would, in some peculiar way, be exempted from its operations and effects. If the situation in China is clearly understood and this very simple rule is not lost sight of, we would have a much more natural view of conditions and would be less likely disturbed by anything which has happened to us in the past or will likely happen to us in the future. Nothing has happened to us in China which can be fairly construed as a distinct action or reaction against the Christian Church alone. The worst that can be said is that we were also caught in the general storm which, for the time being, upset many things, Chinese as well as foreign, religious as well as non-religious. But happily the country seems to be rapidly settling down under a stable and unified government.

In regard to the attitude and policy of the government towards religion, with which we are most concerned, it would be necessary for us to remember that the function and object of the government and the church are not exactly the same, hence it is not likely that their respective views and policies would exactly coincide. We should not, therefore, feel unduly irritated or alarmed over modification in our accustomed policy and practices, called for by new conditions and new regulations. There certainly has not yet been any occasion which would justify any feeling that we have been confronted by a situation making it impossible for the Church and its institutions to preserve their distinct Christian characteristics and carry out their Christian object. The difficulties which we pictured to ourselves in a mood of excitement would probably appear in a clarified atmosphere and in a mood of calm deliberation to be a lion chained to the rock. We may have to tread with caution, but there is ample room for the Christian movement to go ahead without any let or hindrance or any other limitation than its own readiness and preparedness.

While this great process of readjustment is going on, conditions would be more or less abnormal—though a perfectly normal condition is somewhat difficult to find anywhere—during the time of which considerations of expediency should play a larger role than would be necessary at ordinary times to tide over the emergency. This is, therefore, a time which calls for great patience as well as forbearance, caution as well as discretion. In pushing forward our work at this time, which we must do with greater energy than ever before, it might be advisable to do it with a little less demonstration. This is not cowardice, but practical common sense to meet a practical situation. It will help those in authority who want to help on the Christian movement and shield it from the agitations of the ultra-radicals. This does not in any way necessarily involve any curtailment of our work.

THE OUTLOOK

In the solution of new problems and new situations which might be presented to us in the near future, it might be advisable for us to keep in mind a few very simple rules.

In the first place, it would clarify our thinking if we keep in mind that what we are dealing with is primarily a situation and not a set of theories. We are not giving out problems for discussion but are given problems to find the solutions thereof. One side of the equation is fixed. Our work is not so much to criticise the combination of letters and figures on that side, but to fix up the correct answer on the other. A discussion of the ideal conditions for our work is neither so urgent nor so profitable as a discussion of the best method to meet a practical issue. This is not to say that improvement of conditions of our work is not to receive any atention, but that even this can be best accomplished by accepting the present as the starting point for all future work.

In the second place, we must constantly bear in mind that what we are after is to get the work done rather than to thresh out arguments. Even if working under somewhat unsatisfactory conditions might produce smaller results, a suspension of work will mean no result at all. To slacken

our effort in the face of difficulties savours of cowardice; to talk of suspending the work as a threat to the opposition is to encourage and play right into the hands of our opponents. Our mandate is to work, both in season and out of season, and therefore, we should never talk of throwing up our hands when things do not go the way we would like to see them go.

Above all, we must understand that this is not a time for retrenchment, but one for forward movement in China. This is a critical time when China is undergoing a process of fundamental transformation, when what we do or fail to do will have most far-reaching effects. Not only is China's need for Christianity more urgent than ever before, but the opportunity for Christianity is greater than ever before. Moreover, the present supreme moment in China's national life and development has laid upon the Christian Church supreme responsibilty, which, as trustee of the Gospel, she owes to China as well as the world at large to discharge faithfully and energetically. If the Christian Church sees the vision and rises to the occasion it has the golden opportunity of ages to make Christian influence count as a principal factor in the forces that are building up the New China. If she fails, the door will be thrown open for pagan influences and ideas to flood the country so that the Christian Church will hereafter have to swim against a hostile current with a millstone hanging around her neck. Opportunity beckons us to go forward; necessity forbids us to think of retreating.

WE MUST GO ON

One of the most important things which we should do is carefully to scrutinize and analyze the present situation in China in order to arrive at definite conclusions as to wherein and wherefore we have succeeded in our work, as well as wherefore and wherein we have failed. As the present is the legacy of the past, so the future will be the product of the present. Are we worried that Christianity and its mission have been misunderstood unjustly by some persons who thereby hurled their unfair criticism against it? Let us not be stunned with disappointment, but proceed to study

whether the "other fellow" is all to be blamed, whether there is anything we should hold ourselves responsible for, and particularly what is there that we can do to improve the situation. Are we elated that Christian influence is spreading rapidly and is reaching the peak of society, so that we see seven out of the ten Cabinet Ministers in China are Christians? Let us not stop there either, but proceed to inquire what has brought this about, is it likely to continue, and particularly how can such a happy result be conserved and extended? The great question before us is, are we doing the right kind of work and doing it in the right way? If we are, we can trust the future to take care of itself.

The present situation in China presents a brighter prospect than has been the case for many years. While a few superficial observers with constitutionally weak hearts may feel that they must faint before the mountains of difficulties arising in their mental horizon or imagination, the valiant soldier of the Cross with a cool head set over a warm Christian heart will see nothing but opportunity—opportunity—and, opportunity ahead. Their only fear is not for that which is without but for that which is within.

CHINA METHODISM

We of the Methodist Episcopal Church, South, have more reasons to feel gratified and grateful than perhaps any other group of Christian workers in China. Our work has been less disturbed and less interrupted than that of any other church. In making the necessary readjustments called for by the changed conditions, we have also been the most fortunate in finding quick and satisfactory solutions. Our work is now going on in full swing in all of its branches. Our schools have practically all opened with record attendance, overcrowding the accommodation capacity to the utmost limit. Revival meetings have been conducted successfully, and evangelistic work has been pushed forward actively.

The re-organization of our system of Church control in China has also proceeded very smoothly and satisfactorily along the line of the Central Council, whose Constitution was approved by the Board of Missions at its last annual

meeting. Moderate counsel has in all cases prevailed. The spirit of wholehearted co-operation between the missionaries and the Chinese Christian leaders is apparent everywhere. The Council itself is working to the satisfaction of all parties concerned. The changes that have been introduced to adjust the relations between the "home boards" and "field agencies" have produced results happy beyond expectation. The Chinese Christians and the American missionaries are working in closer and more cordial co-operation than ever before, and the "home church" and "mission field" are knitted together by warmer sentiments and closer fellowship than ever before.

To sum up the situation in a nutshell, we may say that there is no question but that a new China is emerging from the horizon of the Far East. The only question is as to what the New China will be. There is also no question but that the Christian Church has a bigger task and greater mission before it than it has ever had in the past. The only question is whether it has the vision to see it and the will to do it. The thing which is most needed for Christian work in China is vision—greater vision, broader vision, and deeper vision. The force that will carry it through is love—greater love, broader love and deeper love. The future looks to us with great expectancy. Can we face the future with confidence! If we do not let opportunity slip through our fingers, a Christian China seems within our grasp.

"Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus,
Going on before."

THE CHINA ANNUAL CONFERENCE

The forty-third Annual China Mission Conference was held October 3-7, 1928, at Changchow, with Bishop W. N. Ainsworth presiding. The statistics and appointments are as follows:

Number of districts	7
Pastoral charges	64
Societies	93
Local preachers	128

Bible women	75
Members	12,753
Adults baptized	655
Infants baptized	382
Epworth Leagues	33
Members	1,874
Sunday schools	142
Officers and teachers	580
Pupils enrolled	6,537
Woman's Missionary Societies	77
Members	3,137
Hospitals	4
Doctors and nurses	61
Patients treated	44,864
Educational institutions	80
Teachers	571
Students enrolled (approximate)	6,977
Houses of worship	56
Parsonages	58

Contributions:

Foreign Missions	$ 2,880.59
Home and Conference Missions	327.00
Church Extension	126.60
Education	63.30
American Bible Society	21.20
General Conference Expense	10.50
Woman's Missionary Society	169.89

Support of the Ministry:

Bishops	63.30
Preachers in charge	13,937.17
Conference claimants	180.00
Claimants of local preachers	200.26
Superannuate Endowment Fund	167.20
Grand Total for All Purposes	$37,291.20

APPOINTMENTS

CHANGCHOW DISTRICT.

Tsu Vi-Yui, P. E.

Carriger Memorial Church—Yih Faungkwe, J. H. H. Berckman, Li Liang-ting.

North Changchow Circuit—Faung Dzungah.

Wangsan Circuit—Sung Tz-ziang.

Wusih Circuit—Faung Yoen-foo, Wang Ping-san.

Zahtsaung Circuit—Wang Zui; Dzau Chi-fah, supply at Weitsung.

Sizahjau Circuit—Tsang Ih-ling.

Nyishing Circuit—Dzung Pau-san.

Woojau Circuit—Dzau Nyoh-z, supply; Te Hong-sung, supply at Yingtsung; Zajau, to be supplied.

Tsaungts Circuit—Dzung Pau-san; Dzung Yu-daung, supply.

Woovoo Circuit—Li Chi-me; Zohsan and Vongtseu, to be supplied.

Chaplain of Changchow General Hospital—Li Liang-ting.

District Treasurer—J. H. H. Berckman.

Secretary of Manchurian Mission Work—Tsu Vi-yui.

HUCHOW DISTRICT.

Yoen S-oen, P. E.

Haitau Circuit—Tsa Suh-tz, W. A. Estes.

Central Huchow—Wang Dzau-ziang, H. L. Sone, Lok Hoen-zung; Superintendent of Institutional Features, H. L. Sone.

North Huchow Circuit—Hau Z-tseu; Oo Vung-zien at Nankaujau; Dzau Siang-zien, supply.

Saungling Circuit—Baung Meu-ji; Sung Teh-daung at Zoenli; Mei Tien-vung, supply at Tsongkatung; Tsu Tsung-mei, supply; two to be supplied.

Danche Circuit—Lok Hoen-zung, Sung Kyung-zang; Bang Kwe-yong, supply at Tsingsan; two to be supplied.

Veucho Circuit—Li Dzong-san; Vi Tsing-foo, supply at Badeu; one to be supplied.

Zanghsing Circuit—Ling Chi-ziang; Zia Da-zien, supply at Hehchi; two to be supplied.

Szoen Circuit—Tsaung Ping-tsung; Tsang San-foo, supply at Lingzungjau; one to be supplied.

Mechi Circuit—Tsang Tsz-daung; Kyung S-ming, supply at Woobing; one to be supplied.

Professor in Soochow University Middle School No. 3—W. A. Estes.

District Treasurer—H. L. Sone.

Secretary of Manchurian Mission Work—Yoen S-oen.

NANZING DISTRICT.

Sz Yeu-lan, P. E.

Nanzing Station—Sung Vung-we; Dzau Tsong-foh, supply; Loh Ying-zien, supply; one to be supplied.

Wuchen Circuit—Zien Kyih-sung; Wen Kuh-jung, supply at Tefong jau; Loh Bei-hau, supply at Wangka; Ting Tsz-hwo, supply.

Lienz Circuit—Zi Vung-zien; Sung Tsz-dau at Zahmungwei; Li Dzau-kwe, supply at Lingoen; Loh Tsungwoo, supply.

Zangzah Circuit—Sung Vung-we; Tsang Tsung-foo at Zangzah; Danchen, to be supplied.

Tsingzah Circuit—Sung Foh-sung; one to be supplied.

East Taihoo Circuit—Oen Vung-pah; one to be supplied.

West Taihoo Circuit—Woo Mei-z at Tongzahhoo; Zien Yih-o at Tongtsa.

South Taihoo Circuit—Yoh Boo-tsing, supply; Lieu Nyi-tsaung, supply at Ziatsung.

Nyimo Circuit—Yoen-zah, supply; Sung Kyeu-z, supply.

Lookyui Circuit—Sung Foh-sung; Koo Zeh-ching, supply at Tiennyungtsung.

Loodeu Circuit—Woo Nyoh-daung, supply; Yang Koeh-hyang, supply.

Taihoo Evangelists—Zien Kyih-sung; Loh Ying-zien, supply.

District Treasurer—W. A. Estes.

Secretary of Manchurian Mission Work—Sz Yeu-lan.

SHANGHAI DISTRICT.

John C. Hawk, P. E.

Moore Memorial Church—Yui Tz-tsa, Tsok Kwe-sung, S. R. Anderson; Dzau Kyung-sung at Chapei; Yang Sing-ming at Tszdih; Superintendent of Institutional Features, S. R. Anderson; Margaret Williamson Hospital, Yui Tz-tsa.

Allen Memorial Church—Kaung Zang-tse; Tseu Me-tsung, supply.

Haygood Memorial—S. R. Anderson, Kaung Zang-tse.

South Shanghai Circuit—Lok Tz-tsaung; Tsang Kyuin-kaung at Longhwo.

Nanziang Circuit—Tseu Vung-ming; Tseu S-zung, supply at Yauli; Tseu Ying-sung, supply.
Woosung Circuit—Nyi Tsi-kwan, J. W. Cline.
Zongming Circuit—Tsang Tsih-foo; Tseu Li-ching, supply at Miautsung.
Haimung Circuit—Vong Kwe-sung; one to be supplied.
Chitong Circuit—Lok Zong-yung; S Kyuin-sang at Nantsingwoo; one to be supplied at Nyisohtsaung.
Treasurer of Central Council and Business Manager for the Board of Missions—J. W. Cline.
Soochow University Law School Religious Counselor—Kaung Zang-tse.
Soochow University Middle School Religious Counselor—J. W. Cline.
District Treasurer—Kaung Zang-tse.
Secretary of Manchurian Mission Work—J. C. Hawk.

SOOCHOW DISTRICT.
Li Yoeh-fong, P. E.

East Soochow—Woo Tsong-ji, W. B. Nance; Li Dzong-doen, supply.
Central Soochow—Te Nyang-kyung, R. T. Henry; Woo Sau-san, supply; Superintendent of Institutional Features, R. T. Henry.
West Soochow—Li Yoeh-fong, J. Whiteside; Yoh Kyung-foo, supply.
Chang-shu Circuit—Wesley M. Smith, Wang Chia-pao, Tsu Kwe-nong.
Lohzeh Circuit—Tsiang Foh-z, supply.
Professors in Soochow University—W. B. Nance, J. Whiteside.
Student in Nanking Seminary—Dzung Pau-loo.
District Treasurer—R. T. Henry.
Secretary of Manchurian Mission Work—Li Yoeh-fong.

SUNKIANG DISTRICT.
Yang Kwe-tsang, P. E.

McLain Memorial Church—Yang Vi-sing, P. D. Woo; Tsang Yoi-zung, supply at Zahwoodaung; Dzung Mei-sung, supply.

Grace Memorial Church—Tong Ts-van, A. C. Bowen.

South Sungkiang Circuit—Dzung Lok-tsoo, supply; Tsa Sih-san, supply.

Chukiakoh Circuit—Yao Ping-shun; Dzung Oong-sung at Kongzah; Tsu Dandzung at Dzau-dung-jau; Tseu Hai-z, supply at Kyungkatsang; Tsianf Fooh-pah, supply at Sunghang.

Tsangien Circuit—Ling Zeu-zung, supply; Tsu Yoong-foo, supply at Dingling; Ng Yeu-ching, supply at Yoenhong; one to be supplied at Gnazien; Loo Tong-lai, supply at Pehsoh.

Pootong Circuit—Tsang Ming-zien at Nanwei; Zang Tsz-woo, supply at Lookawei; Tsang Yuin-tse, supply at Nankaujau and Tongsingz.

Poonan Circuit—Dzung Ang-faung at Tsangkahong; Dzung Chi-ah at Nanjau; one to be supplied at Zienkajau.

Poopeh Circuit—Ng Yoong-vung, supply at Mojau; Li Zeu-z, supply at Pehjau; one to be supplied at Minghong and Singtsaung.

Tsaungliendaung Circuit—Li Vi-ming at Tsaungliendaung; Koo Poo-tsaung, supply at Lohtiauwe.

Sidaung Circuit—Tsa Hyi-yong at Kyungzah; Liu Zoong-z, supply at Sidaung.

Wei Lien Bible School—P. D. Woo, Acting Principal and Dean; A. C. Bowen, Professor; Z. T. Kaung and J. C. Hawk, Lecturers.

District Treasurer—A. C. Bowen.

Secretary of Manchurian Mission Work—Yang Kwe-tsang.

TAICHANG DISTRICT.

Mau Nyung-zo, P. E.

Taichang Circuit—Tsang Z-kya; Vung Pau-yong, supply. (Places to work: Loodoojau, Singfaung, Kuhlong, Maukaz.)

Shatow Circuit—Zien Yih-meu, Lieu Onng-zien. (Places to work: Kwekatsaung, Hangjau, Lauzah.)

Saungvong Circuit—Zien Yih-meu. (Places to work: Hootseujau, Yaulang, Tsz-daung.)

Wangchung Circuit—Loh Tsing-san, supply; Tseu Sing-poo, supply. (Places to work: Zsoen Kyeuchoh, Wangsing-jau.)
Kading Circuit—Sung Zung-chung, supply. (Places to work: Liendaung, Zahkaung-mung, Zienkahang.)
Quinsan Circuit—Soh Tsung-sung. (Places to work: Tsien-tung, Lohkapang, Aukajau.)
Zabah Circuit—Tseu Oong-z, supply. (Places to work: Pohzang, Lohkajau, Daungz.)
Gnowangz Circuit—Tsen Kyien-bing. (Places to work: Bahlieuz, Faungkajau, Saukaz.)
Lieuho Circuit—Dzung S-chang. (Places to work: Tsien-chung, Singdaungz, Sing-tsung.)
Voojau Circuit—Sung Vong-ziang, supply. (Places to work: Lohkongz, Nyijau, Singtsaung.)
Manchurian Mission—Tsang Hai-iung.
Conference Director of Evangelism—J. C. Hawk.
District Treasurer—S. R. Anderson.
Secretary of Manchurian Mission Work—Mau Nyung-zo.
On furlough: W. B. Burke, E. F. Moseley, W. T. Steele.

CUBA, PAST AND PRESENT

BY BISHOP W. A. CANDLER

Thirty-one years ago Cuba was liberated from the rule of Spain, and at the same time the influence of Romanism on the Cuban people was shaken off to a remarkable degree. Since then the progress of "free Cuba," in both material and spiritual things, has been nothing less than amazing.

At the close of the Spanish-American War in 1898, disease, poverty and distress of every kind prevailed throughout the Island. All these ills have now given way to health, prosperity and happiness beyond the most sanguine hopes of the Cubans and their friends of thirty years ago, although sickness and suffering and poverty are in Cuba, as in all lands, still plentiful enough.

Moral progress among the inhabitants of "the Pearl of the Antilles" is not less manifest. Cuba is greatly changed for the better, and never can be again what it was.

At the close of Cuba's war for independence the number of Bibles in the Island were few, and they were read only in secret. Romanism's long rule had excluded the Holy Scriptures from the possession of the people, and had brought "a famine in the land, not a famine of bread, not a thirst for water, but of hearing the words of the Lord." Moreover, most of the people were unable to read, even if the Bible had been in their hands.

Progress in Education

Now, a system of education is firmly established which is free and compulsory for all children and youths between the ages of six and eighteen, with a resultant enrollment in the public schools of nearly 300,000, or about one-tenth of the entire population. Each of the six Provinces maintains an institute for advanced education and a normal school at the provincial capital. At the head of the system stands the University of Havana, founded two hundred years ago, and reorganized and liberalized in 1923.

Romanism allowed, if it did not impose, illiteracy on the Cuban people; but the day of that darkness has passed, never to return.

Of course, the ability to read exposes them to the poison of pernicious books and papers, and this evil is not a small one. The book-stalls of Havana, where nearly one-sixth of all the Cuban people reside, are stocked to overflowing with such literature. Infidel and licentious publications, which cannot fail to do much harm, abound.

THE BIBLE

But there is now abroad in Cuba a book that has never failed to work the moral renovation of any people who read it. It is the Bible, which Pascal described as "a nation-making book."

The Latin nations in Europe and their Colonies in America were denied this book, and the denial of it to them has most hurtfully affected their history. Rugged Thomas Carlyle said concerning this fact, "The period of the reformation was a Judgment Day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves. England, North Germany and other powers accepted the boon, and they have been steadily growing in national greatness ever since. France rejected it; and in its place had the gospel of Voltaire, with all the anarchy, misery and bloodshed of those ceaseless revolutions of which that gospel is the parent."

The Latin nations of Europe, that are further south than France, were denied the Book, and although they did not accept the doctrines of Voltaire, they suffered none the less than did their Gallic kindred; and all on account of their lack of the Holy Scriptures.

Cuba suffered this Biblelessness imposed for centuries by Romanism; but the Bible is now among the Cuban people to stay. Some few copies were in the Island before the war; and conversions were made by reading the precious volume alone, without the help of preacher or teacher. How much more will the free Word of Truth now run and be glorified in many thousands of conversions!

PREVALENCE OF PREACHING

In the long years when Cuba was under the domination of Romanism, there was little preaching to the Cuban people; for the Romish Church is not generally a preaching cult.

But now the Gospel is preached freely from one end of the island to the other. There are Methodist, Baptist, Presbyterian and Episcopalian Churches among the people.

For a time the Congregationalists had work in Cuba, but they turned over their stations to the Presbyterians, and retired from the field a few years ago. This does not mean, however, that the Presbyterians are doing less with it; they are doing rather more. In recent years Congregationalism has seemed to be suffering from an insidious "inclusiveness" and creedlessness which holds that any belief is as true and good as another. If that liberalistic view is entertained, no good reason remains for Congregational missions in lands where Romanism prevails; for the Romish teachings may be quite as good as any. But Presbyterians are people of stouter faith and more fervent zeal.

The Methodist and Baptists are the largest Protestant bodies in Cuba, and they will probably be the most influential in fixing the type of evangelical Christianity in the Island. The strongest and most aggressive evangelical force in Cuba is probably that of our own Church.

METHODISM IN CUBA

Before the war with Spain our Church had two feeble missions among the Cubans resident in Tampa and Key West, Florida, and from those missions a small church in Havana, Cuba, came into existence, which was in the pastoral care of Reverend Isadore Barredo. When the war ended, the congregation in Havana was reduced to almost nothing, and the few members left were worshipping with their pastor in a dark and dingy room of a rented house on Concordia Street.

It was necessary to reorganize the work on broader and better lines. The plan which was had in view from the first was to put a church in every provincial capital as soon as possible, and from those centers to extend the work to neighboring places, as Providence might open the way.

Accordingly, Reverend George N. MacDonnell was placed in charge of our American Congregation in Havana, while he was acquiring the Spanish language. This was the first English-speaking church organized in Cuba, and it continues until the present time.

Professor Thad E. Leland was assigned to do school work in Havana, and he set up and carried to success the school, which has now become our excellent college under the presidency of Dr. H. B. Bardwell.

Reverend Isadore Barredo was continued as pastor of the small Cuban congregation in Havana after the war. He was not very successful, being poorly prepared for the ministry; and after a few years, he left our church and abandoned all ministerial work.

Reverend H. W. Baker was sent to Mantanzas, the capital of the Providence of that same name. There he did a great work, and erected our first real church building in Cuba.

Rev. H. B. Someillan, who had seen service in the Cuban Missions at Tampa and Key West, was sent to Santiago, where he continued for a few years, and then went to the Congregationalists and from them to the Presbyterians, in which communion he died in 1928.

To the Cuban Mission in Key West, Reverend H. W. Penny was assigned and to the Cuban work in Tampa, Reverend Manuel De Lofer, with Reverend Eladio Diaz as his junior preacher, was sent.

These seven men and their pastoral charges were put into what was called the "Key West Mission District," and to it that noble man, Reverend Charles A. Fulwood, D. D., was appointed as Presiding Elder. In this work he continued for a year, during which time the churches in Cuba grew rapidly, and at the end of the year they were sent off as "the Cuban Mission," and that wise man and fine organizer, Reverend David W. Carter, D. D., was brought over from Mexico, and made its Superintendent. During all these important and formative years of the Cuban Mission, Dr. Carter continued in charge and did what is perhaps the greatest work of his long and useful life.

The original plan of the work has been carried out, and we now have a strong church in every Provincial capital, and in many other important places, such as the cities of Cardenas and Cienfuegos.

The work of no Church in Cuba, except ours, stretches from one end of the Island to the other.

The "Cuban Mission" has become the "Cuba Annual Conference"—a well organized and harmonious body.

We have three schools in Havana, one in Mantanzas, one in Cienfuegos, and one in Camaguey, with two other smaller institutions. In our eight educational institutions are enrolled more than a thousand students, who are taught by seventy-five teachers.

In the Methodist churches of Cuba are 57 Sunday Schools, with 406 officers and teachers and an enrollment of 5,267 pupils. There are 18 Epworth Leagues and 25 "Woman's Missionary Societies."

In the Cuba Conference there are 31 pastoral charges, 20 local preachers and 5,525 members. During the year 1928, the net increase of members was above 400—a larger increase than that shown by a number of our Annual Conferences in the United States.

During the year 1928 our Cuban Methodists contributed for the support of the work a grand total of $25,811, which, in view of their poverty, expresses unusual liberality. Of the churches in Cuba may be said truthfully what St. Paul said of the churches in Macedonia, "Their deep poverty abounded into the riches of their liberality." (II. Corinthians VIII:22.) Both in Macedonia and Cuba poor people composed the first churches.

The Conference organ of the Cuba Conference is the "Evangelista Cubano," under the editorship of Reverend Luis Alonso, and the paper is extensively circulated and widely read.

There is little, if any, of the spirit of "nationalism" among the Cuban Methodists. They are well content to go on their prosperous way as an Annual Conference of the Methodist Episcopal Church, South.

Our Church must bear the greatest responsibility for the evangelization of Cuba, since its work is more compactly organized, more widely extended, and generally more prosperous than that of any other Protestant Church existing in the Island.

If money and men are available and adequate for the needs of the field, Methodism in Cuba could occupy at once every important place in Cuba. The Cuban people are ready to receive our ministers, and they cry out from all points, "Come over and help us!"

Speedy reinforcements are now most urgently needed to meet the requirements of our growing work.

THE CUBA ANNUAL CONFERENCE

From February 28th to March 3rd, 1929, the seventh session of the Cuban Annual Conference was held in Mantanzas. Bishop Warren A. Candler presided. The following are the statistics and appointments:

Number of districts	3
Pastoral charges	27
Local preachers	20
Church membership	5,525
Adults baptized	384
Infants baptized	544
Churches	46
Parsonages	24
Women's Missionary Societies	45
Membership	571
Epworth Leagues	18
Membership	498
Junior Leagues	18
Membership	392
Sunday Schools	57
Officers and teachers	406
Membership	5,267
Schools and Colleges	8
Teachers	75
Students	1,008

Contributions:

Presiding Elders	$ 780 00
Pastoral support	8,196 00
District work	47 00
Conference work	451 00

General work	1,738 00
Home and Foreign Missions	701 63
Superannuate Endowment	288 00
Grand tital	$25,811 00

APPOINTMENTS

Central District.—O. K. Hopkins, P. E. Aguada de Pasajeros Circuit, M. B. Salabarria, supply; Cienfuegos Circuit, O. K. Hopkins; Fomento Circuit, Prospero Guerra; Manicaragua Circuit, M. J. Rodriguez; Moron Circuit, Ignacio Gonzales; Santa Clara Circuit, C. V. Morris; Trinidad, Juan G. Munoz, Eliza Bowman School, Miss Frances B. Moling, principal; Misses Annie Churchill, Dreta Sharp, Marie Crone, missionaries.

Eastern District.—Agustin Nodal, P. E. Antilla and Preston, Juan Milian; Camaguey, American Congregation, Garfield Evans; Camaguey and Minas, Silvano Sanchez, Ramon Moraleda, supply; Guantanamo Circuit, Ray Oritz de Leon; Holguin Circuit, Agustin Nodal; Mayari and Guayabo, Pedro Jose Gonzalez; Neuvitas and La Gloria, G. D. Naylor; Santiago de Cuba, Maximiliano Salvador; Preston, W. E. Armstrong, supply; Pinson College, Garfield Evans, president; Secretary of Education, Garfield Evans; Absent on leave, J. R. Rhodes, J. A. Phillips and B. O. Hill.

Western District.—W. K. Cunningham, P. E. Cardenas, S. A. Neblett; Havana, American Congregation, E. E. Clements; Habana, Central Church, Flor F. Reyna; Herradura Circuit, John Rutz; Hoyo Colorado Circuit, B. F. Gilbert; Jovellanos and Pedro Betancourt, Felipe Liera; Isle of Pines, John W. Gardner, A. H. Scudder, supply; Leland Memorial and Orfila, H. B. Bardwell, Faustino Carrion, J. P.; Mantanzas, J. G. Board; Pinar del Rio, Miguel Soto; Santiago de las Vegas, Angel Virelles. Buenavista College, Miss Ione Clay, principal; Misses Mary Lou White, Ethel Williamson, and Lucile Lewis, missionaries. Candler College, H. B. Bardwell, president; N. J. Castellanos, professor; Theological Department, E. E. Clements, dean; B. F. Gilbert, professor; Angel Virelles and Faustino Carrion,

students. Irene Toland School, Miss Clara Chalmers, principal; Miss Edith Bayne, missionary. Central Methodist School, W. K. Cunningham, director. Christian Social Center, Mantanzas, Miss Bertha Tucker, directress; Miss Julia Reed, missionary. Evangelista Cubano, Luis Alonso, editor and manager. Conference Treasurer, E. E. Clements; Conference Superintendent of Sunday Schools, S. A. Neblett.

Transferred.—Joseph Thacker, to the Mexican Conference; H. E. Clements, to the New Mexico Conference.

CZECHOSLOVAKIA

BY REV. JOSEPH DOBES

There is no Mission Field in our Church which is historically so related to Methodism as Czechoslovakia. It is the land of the bold reformer, John Hus; land of the great pedagogue and last Bishop of the old Czech Unity of Brethren of the seventeenth century; land of the Moravians, who being driven out of their own land became light and salt to other people, particularly to John Wesley and to Methodism. By carrying the Gospel to that country, we are repaying our debt of gratitude to that nation, which contributed so much to the spiritual life of our Church.

I do not say this in order that we should give a special preference to Czechoslovakia. We are debtors to all people —to the Greeks and to the Barbarians; to the wise and to the unwise. Nevertheless, I want to state that the historical relationship has contributed greatly to the success of our work and has removed many obstacles which were in the way.

The Beginning of Our Work

When we came to Czechoslovakia in 1920, we were told by religious leaders that we could not accomplish much in that country, because we represented a foreign, and to the Czechoslovakian nation, an unknown denomination. But the Moravians of the eighteenth century were not unknown to Methodism, and the Czechoslovak people should know about it. Their fore-fathers, who loved Christ more than their earthly possessions, became the greatest heroes in the Kingdom of God.

Having had some experience in Gospel Tent Meetings, I bought a large tent, pitched it in one of the suburbs of Prague; obtained permission from the city police to hold services, and began to preach the Gospel. It was on the fourth day of August, 1920.

When a number of people were converted and throngs of people attended the services and people knew that I was a Methodist, they asked me to tell them what the Methodist

Church is and where she exists. That became my subject one evening. I began to describe the persecution of the Czech and Moravian Unity of Brethren in the seventeenth and eighteenth centuries; their emigration to other lands; their loyalty to the Biblical truths; how they met John Wesley on the ship going to America. I told them about John Wesley's conversion and the Methodist Church—what she believes and where she exists. Before I concluded, somebody in the congregation said quite loudly: "This is the faith of our fathers, I want to become a Methodist." Somebody repeated it and added: "Write to America to leave you here with us. When the Methodist Church is good enough to lead us to Christ, she will be good enough for us to join her and work with her." The objections were conquered, and the door was open for our Church.

When the three months' revival meetings were over, there were three hundred applications for membership into the Methodist Church. These people testified that they experienced the grace of God and the power of the Holy Spirit in their souls and that they were lead out of darkness into Christ's marvelous light. Their ancestors became a blessing to Methodism, now Methodism is repaying its debt to their descendants, who were robbed of the light and truth for three centuries.

THE PRESENT EVANGELICAL SITUATION

Bohemia and Moravia never were Roman Catholic by choice, but by force. Christianity came to those countries from the Eastern Church in the ninth century in the form of evangelical doctrine and usage. In the tenth century, the nation was compelled to accept the doctrines of the Western Church of Rome. In the fifteenth century, the nation renounced the papacy and became Evangelical. In the beginning of the seventeenth, the nation was ninety per cent Protestant. But in the seventeenth and eighteenth centuries, the Protestants were so severely persecuted that two-thirds of the nation were either killed or driven out of the land. The rest became nominally Roman Catholic.

From 1781 to 1918, Protestants were tolerated, but with a limited liberty. At the end of the World War only six per cent of Czechoslovakia were Protestant. The strongest Protestant denomination is the Lutheran. Then follows the Evangelical Czech Brethren Church, the Reformed Church, the Methodist Church, the Unity of Czech Brethren, the Unity of Brethren, and the Baptist Church. The relationship among them is becoming more and more cordial. An evidence of the friendly spirit and co-operation is the organization of the Council of Evangelical Churches in Czechoslovakia. But there is yet room for improvement.

When the World War was over and five Slavic states—Bohemia, Moravia, Selicia, Slovakia and Ruthenia—were separated from the Austro-Hungarian Government and established into a Republic, with a population of 14,000,000 people, full religious freedom was proclaimed. Daily papers published articles about the tyrannical rule of the Hapsburg Dynasty and the Jesuits. Numbers of books were written about the persecution of the Protestants. Protestant preachers and laymen lifted up their voices and proclaimed the Gospel in mass meetings. A number of Catholic priests declared publically that they had taught lies instead of truth, paganism instead of Christianity, and now that they had a free Republic, they would do so no longer. Further, Roman Catholic priests were accused by men of their own ranks that there is hardly one out of one hundred who lives a clean life in celibacy. This statement was in no way exaggerated. The great number of priests' children and testimonials of witnesses confirm these statements. As a result of all these things, over 2,000,000 people left the Roman Catholic Church during the last ten years. A number of Roman Catholic ex-priests organized the Czechoslovak Church, similar in rituals to the High Church in England. To maintain the apostolic succession, their bishops accepted the ordination of the Serbian Orthodox patriarch. Nearly fifty per cent of those who left the Roman Catholic Church united with the Czechoslovak Church. Others joined the Protestant Churches or remained without affiliation with any Church.

The exodus from the Roman Catholic Church decreased during the last few years. But there are yet thousands of dissatisfied people in that Church who are willing to hear the Gospel. A great opportunity is offered us to carry the Good Tidings to these people who hunger for the bread of life.

PRESENT NEEDS OF CZECHOSLOVAKIA

He who visits Czechoslovakia and sees the thousands of shrines, crosses and pictures and alters at the road crossings, in market places in villages and towns, in chapels and churches, and sees the people kneeling before them, praying to them, kissing them, adoring them, or who sees the thousands of people in the month of May, which is entirely dedicated to the Virgin Mary, pilgrimaging to Churches and Chapels with miraculous shrines and hear the people praying for forgiveness of sins, restoration to health, healing of their sick cattle, comfort in sorrow, and sees them returning home as bad as they went—sick, unhappy, not assured of the remission of their sins—must say: "These people need Christ and His Gospel as much as the pagans in Africa."

Thinking people being dissatisfied with idolatry and superstition, and not knowing the Scriptures, are giving up Christianity altogether, and are becoming indifferent toward religion and are skeptical, materialistic or atheistic.

In such a condition is that nation today which formerly experienced one of the greatest and most spiritual reformations. I must say with the Phophet Hosea: "My people perish for lack of knowledge"—knowledge of God's will and God's light. The present need of Czechoslovakia is a general evangelical and spiritual awakening and deepening of the Christian life in general. This can not be accomplished without preaching the Gospel. Therefore, we need more colporters, more sound Christian Literature, more consecrated Christian preachers who know the way of salvation. Today there is one Protestant preacher to every 30,000 people and many of these do not know Christ and redemption by experience.

United efforts of Protestant Churches for reaching people for Christ are needed. We have not reached that time when all Evangelical Churches will unite for a revival meeting. We have held only a few union Mass Meetings and Union Prayer Meetings. We are glad for this beginning and hope that it is the first step to greater things. To this day, individual Churches conduct their own Meetings in their own ways. There is no doubt that a united effort in preaching the Gospel in union meetings in some of the leading cities for several weeks would bring great results for the Kingdom of God.

SURVEY OF OUR WORK

BIBLICAL SEMINARY

The most important part of our constructive work is our Seminary for the education of our young preachers. This is not an easy problem in these days of European secularism and higher criticism, which is killing the spiritual life of Protestantism. Therefore, education of our preachers in our schools is very important. On account of the great need of laborers, most of our students are in charge of one or two congregations. From Tuesday to Friday they are in Prague attending the Seminary and from Saturday until Monday they are with their congregations. They do pastoral work, preach, supervise the Sunday Schools and do other necessary work. It is strenuous for some of them, but at the same time profitable. During the last year, there were 17 students in the Seminary.

NEED OF HOUSES OF WORSHIP

A great drawback to our work is the lack of houses of worship. We have 31 organized Churches and only 18 houses of worship. Our Church in Bratislana, the capital city of Slovakia, worshiped for several months in a cellar, like in the Roman Catacomb. The place was lighted by electricity and the only ventilation was the door. From there our Church moved into a garage. For both places we had to pay high rent. There is a great scarcity of suitable houses or rooms for public worship all over the country.

Last year we secured a small room in the Y. M. C. A. It is much better than the first places, but too small for work.

At a few other places we received temporary permission to worship in schoolhouses. The permission may be withdrawn at any time. Again, at other places, our congregations worship in private homes. At this time we need at least six chapels for the largest congregations located in the larger towns as Beatislava, Moranska astrava, Most, Usti, Sedloany and Budejovice.

MEMBERSHIP

During the last year we had a net increase in full membership of 220, and a net decrease in probationers, 263. There are several reasons for this. Firstly, the addition to full membership was drawn from probationers. Then most of our preachers attend the Seminary four days out of the week and spend only two or three days with their congregations. In this time they are unable to do all the pastoral work which should be done in order to hold all probationers and lead them to a fuller knowledge of Christ and salvation in Him. Then, many of our preachers are young, inexperienced, and sometimes may not deal with the people as wisely as they should, and that causes some to leave the Church. But the main reason of loss in membership is to be found with the people themselves. When they apply for membership, they do not take it seriously from the beginning, and later, seeing that they must give up their sinful life, they prefer to leave the Church. Again, others have good intentions, but are unwilling to take upon themselves the cross of Jesus and to follow Him. In many cases Roman Catholic parents, brothers, sisters, relatives or employers, upon whom the new converts are depending for a living, make life hard for these young converts, and if they are not fully determined to follow Christ and take the consequences, they go back. We have had cases where parents had beaten their children or had driven them from their homes for joining our Church. Roman Catholic employers discharged their employees for forsaking Romanism. Rome does not change in its attitude toward Protestantism.

SUNDAY SCHOOLS

We consider Sunday School work as one of the most important branches of our activity. Taking care of the lambs must not be overlooked. Our Sunday Schools are not yet what they ought to be, but considering the circumstances under which we work, a marked progress is being made from year to year. Sunday Schools are organized in all Churches. Our own graded literature is being published and used not only by our Church, but also by others. In order to do still more effective work, we need more able and trained teachers and more adequate buildings for modern S. S. work.

WOMAN'S MISSIONARY SOCIETIES

Women in Czechoslovakia are not behind the men in loyalty to Christ and His Church. It may be seen in their activities and attendance at services. There are 25 Societies with 484 members. Four Societies were organized during the last year. In many places the women meet every Monday for prayer, for study of the Bible and for planning of social work among the poor and aged people. Of their modest income, they contributed for charity and Church work Ko 38.188, or $1,140 during the year. That was $300.00 more than the preceding year. Their success is the result of their prayers and faithful work.

EPWORTH LEAGUE

There are now 20 Leagues with 325 members. Last year two new Leagues were added. Their contributions for all purposes amounted to Ko 13.250, or $400.00 during the year. A great inspiration for the Young People was a Young Peoples' Conference held at Slany. From the Epworth Leagues we have received a number of our young preachers and yet a greater number of Sunday School teachers.

EVANGELISM

We started our work with evangelistic meetings and are keeping the fire burning. But we regret that we could not do more in this way. Revival Meetings in tents and halls are very expensive. Freight on tent, rent for space, lights,

watchman, advertising run into such amounts that with our appropriations we can hold only a few of them each year.

In places where tent meetings were held, more than one time, they are no longer popular and attractive. A new method of approach has to be sought in reaching the people for Christ. Where we have our own buildings, we hold revivals in them and concentrate all our work in the Church which proves to be the wisest way.

PRESENT-DAY OPPORTUNITIES

Czechoslovakia never was so open for the evangelistical message as in these days. We have full religious freedom to preach the Gospel, organize Churches, and perform religious functions. Cemeteries are public property and we can bury our dead even in Roman Catholic cemeteries.

By the government our marriages are not recognized because we are not recognized as a state Church. Our people are married by the state officials first, and right after that they are married by our preachers according to our discipline, and God's blessing is invoked upon them. Our people have the privilege to have this two-fold matrimonial ceremony. The first is only a formal act before the state, the second is a religious act before God and the Church.

There are in Czechoslovakia many cities of 10,000 to 250,000 population with only 5% Protestants or less. Brunn, the capital of Moravia, has 250,000 population with less than 5% Protestants. We have no work there. The harvest, indeed, is plenteous, but the laborers are few.

THE OUTLOOK

Czechoslovakia with its great history, with its present religious freedom, with its great president, T. J. Massaryk, who is in full sympathy with religious and moral forward movements, has a promising future. It is our privilege to have our part in the evangelization of this historical land.

There is a good hope that in due time, the nation will return to the Gospel of Christ once more. It depends greatly on us Protestants whether we shall labor faithfully, pray earnestly; whether we shall take hold of the many op-

portunities offered to us and shall carry the good tidings into every town and village of the land before atheism will poison the masses. Though we have had great success in this land, I also must confess, we have lost many opportunities which will not return again.

THE CZECHOSLOVAK CONFERENCE

The last Czechoslovak Annual Conference was held at Prague, on June 27-29, 1928, and was presided over by Bishop U. V. W. Darlington. The following are the statistics and appointments:

Number of districts	4
Pastoral charges	31
Societies	35
Licensed preachers	3
Local preachers	26
Members	2,920
Probationers	7,274
Infants baptized	93
Epworth Leagues	20
Epworth League members	333
Sunday Schools	38
Officers and teachers	108
Pupils enrolled	1,538
Woman's Missionary Societies	25
Members	484
Wesley Brotherhoods	3
Members	27
Institutions (Biblical Seminary)	1
Teachers	9
Students	17
Orphanage	1
Officers and teachers	3
Children in orphanage	23
Money expended	$2,094 10
Houses of worship	17
Parsonages	14
Contributions:	
Foreign Missions	$ 90 61
Home and Conference Missions	73 36
Church Extension	31.14
Education	22 95
American Bible Society	8 51
General Conference Expense	6 81
Woman's Missionary Society	1,146 50

Support of the Ministry:	
Bishops	38 29
Preachers in Charge	566 50
Presiding Elders	2 25
Conference claimants	32 50
Superannuate Endowment Fund	94 00
Grand Total Contributions	$8,116 50

APPOINTMENTS

EASTERN DISTRICT

D. P. Melson (1), Superintendent.

Bratislava, Victor Martincek (2).
Jihlava, Karel Nicek (4).
Moravska Ostrava, Vaclay Hunaty (3).
Sered, Eduard Szabo (2).
Strasnice, Josef Kulich (2).
Uzhorod, Josef Zakoucky (2).
Vrsovice, Jan Kotouc (2).
Vrutky, Ondrej Rumpel (3).
Representative of Board of Missions and Treasurer, D. P. Melson.
On furlough to America, Joseph Dobes.
Missionaries to Poland, F. C. Woodard, C. T. Hardt, John Witt.
District colporteur, Jakub Tobola.

NORTHWESTERN DISTRICT

J. P. Bartak (2), Superintendent.

Klatovy, Joachim Erlebach (1).
Liberec, Rudolf Luhan (1).
Litomerice, Vaclav Hejlek (2).
Most, Ladislav Schneider (4).
Myto, Karel Hlavac (1).
Plzen, J. P. Bartak (2); Jana Matena (1), assistant pastor.
Slany and Zlonice, Jaroslav Korf (1).
Smecno, Milos Cipera (1).
Usti, Josef Matejka (2).
Velvary, Frantisek Cadek (1).
Chaplain in Horni Pocernice, Josef Zloch (3).
Secretary of Epworth League, Mrs. J. P. Bartak.

SOUTHERN DISTRICT

Vaclav Vancura (2), Superintendent.

Bechyne and Bernartrice, Vaclav Hlavack; Frantisek Polena (1), assistant pastor.

Budejovice, Josef Prihonsky (2).

Central Church, Prague, Vaclav Vancura (2); Vaclav Hora (1), assistant pastor.

Lomnice, Jan Hunaty (4).

Mukarov, Jaroslav Kucera (1).

Protivin and Netolice, Ferdinand Wagner (2).

Sedlcany, Frantisek Belada (2).

Sedlec, Metodej Hejlek (2).

Straz, Rudolf Hromadko (3).

Trebon, Jan Leidorf (4); Karel Drahorad (1), assistant pastor.

Tyn, Josef Kocourek (3).

Secretary of Sunday School and Woman's Work, Mrs. Martha Vancurova.

Biblical Seminary, D. P. Melson, Director; J. P. Bartak and Vaclav Vancura, teachers.

Editors of "Buditel," D. P. Melson, J. P. Bartak, and Vaclav Vancura.

METHODISM IN JAPAN

BY W. R. WEAKLEY

Forty-three years ago, Dr. and Mrs. J. W. Lambuth, with their son, Dr. W. R. Lambuth and his wife, all missionaries for many in years in China, were appointed to open the Southern Methodist Mission in Japan, and with them went Dr. and Mrs. O. A. Dukes, who had also been for a time in China. In a short time several new missionaries from America joined them. Of these, the following were engaged at first in School Work: Dr. J. C. C. Newton, Dr. S. H. Wainright, T. W. B. Demaree, N. W. Utley and Miss N. B. Gaines. Those appointed to the work of planting Churches and forming Circuits were B. W. Waters, W. A. Wilson, W. E. Towson and C. B. Moseley. Bishop A. W. Wilson organized the Mission, September 17, 1886, and was closely identified with the Mission at different times for many years. He, with Dr. W. R. Lambuth, represented the Southern Methodist Church at the organization of the Japan Methodist Church in 1907. Bishop K. Usaki, now in charge of the Japan Methodist Church, was one of the early converts of our Mission and the first ordained Japanese Elder in the Conference. Bishop W. N. Ainsworth has been in charge of the Southern Methodist Mission since 1926.

THE CHURCH IN JAPAN

It seems quite certain that Columbus was hunting for Japan when he discovered America. The islanders he found did not have the wealth Marco Polo said the people of Zippangu (Japan) possessed, but the world today knows of the latent wealth there was in the New World he discovered and made known to Europe.

The big American dailies are full of enticing invitations to invest the surplus wealth of America abroad—some of it in Japan—and with promises of rich returns. What has the Church of Christ to offer in return for investments of men and money in the mission field of Japan today? Have

the investments already made been paying and what have we to show for them today?

The Protestant Church in Japan is largely the result of work done by American, English and Canadian missionaries. The growth has never been spectacular. Each victory won has meant long and sustained effort on the part of some Christian worker, foreign missionary or native-born Japanese. The influence of the Church today reaches to every part of the Empire and is working changes the Japanese Christians themselves hardly know or suspect. This testimony is freely given by careful observance, many of them not Christians themselves, but who nevertheless clearly see the changes wrought.

Only one Japanese in a thousand is an avowed Christian, but of the educated people one in a hundred is a Christian. All told, there are some 178,000 Church members in the Protestant-fold, with 76,000 in the Roman Catholic, and 36,000 in the Greek Catholic Church. It is but a handful when compared with the 48,000,000 Buddhists and 17,000,000 Shintoists, but still we can say there are more Christians in Japan today than there were in the Roman Empire in the year 130 A.D. Mr. Kanzo Uchimura, one of the best-known Christians in Japan, a conservative in theology and an independent in Christian work, the author and publisher of the most widely read magazine of "Bible Studies" in Japan, says of this non-statistical body of people under the influence of Christ. "There are hundreds of thousands of Christians in Japan who have had nothing to do with missionaries, and who, without belonging to any Church and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ. There is such a thing as 'Christianity outside the Churches,' and it is taking hold of the Japanese people far more strongly than the missionaries imagine. The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us without showing itself in

any organized societies and movements. I am confident that Christianity is now slowly but steadily taking the place of Confucianism as the family religion of the Japanese. Christianity is making progress in this country far ahead of missionaries."

Previous to the reopening of Japan, seventy-five years ago, when Commodore Perry asked the Japanese why we couldn't be friendly and neighborly, there had been contact with the Western world. In the fifteenth and sixteenth centuries the Roman Catholic missions had been so prosperous that it has been estimated there were between one-half and three-fourths of a million adherents to that faith in Japan. In the year 1599-1600, there were 70,000 converts and this after years of persecution had befallen the Church. It may be well for us Americans to remember that long before our forefathers came to this Western continent, before the settlements at Jamestown and Plymouth, there was a strong Church in Japan and there had already been thousands in Japan added to the martyr's list, "Sown Asundes—Slain With the Sword," and many crucified for the faith. Though some were found still faithful to the worship of Jehovah and followed the Master the best they knew how after two hundred and fifty years of persecution and inquisition, generally speaking, we may say that Christianity had been pretty well stamped out when once more the country was opened to Western influence.

This long inquisition, with its trampling on the emblems of Christianity and constant reiteration of the political danger of its spreading has made it a hundred times harder to reach the people of today with the Christian message than 350 years ago when it came to them fresh and without any background of prejudice to overcome. Notwithstanding all this, some of our early converts were sons of official inquisitors and some of these sons are today members of our Annual Conference along with the grandsons of these men who persecuted the suspects of a generation ago.

Surely we can say that *our investment* as a Church has paid well and that there is good prospect of still higher dividends in the years to come.

METHODISM IN JAPAN

In 1907, the Japan Methodist Church was organized when the North Methodist, South Methodist and Canadian Methodist Missions merged their Conferences into this one new Church and consecrated the first Japanese to be made a Bishop, Yoichi Honda. Church union began early in Japan. Thirty years before the Methodist union all the Missions of the Presbyterian Boards joined in forming the Japan Christian Church and all the Episcopalians of America, Canadian and English Boards united in setting up one Episcopal Church.

The Federated Missions Movement in Japan was one of the earliest organized efforts on mission fields for conserving the results of mission work, to prevent overlapping and promote union efforts. The missionaries are usually more anxious to promote union than the Japanese themselves, but the clan spirit is gradually giving way in Church circles as in other forms of organized life in Japan. Our trouble now is not overlapping and waste. The anxiety of the missionaries centers on the neglected and unoccupied fields where Methodism has a special obligation in territory left to our care by other Churches. Whitefield, the flaming evangelist, did great good on the Atlantic Seaboard of America, but the results of his labors could have been better conserved had there been closer connection with Churches congenial to his message.

The Methodist missionaries working in Japan are specially fortunate in having such a close connection with the well organized and dependable Japan Methodist Church into which they, the missionaries themselves as associate members of the Annual Conferences, receive the converts into the Church just as they did before the Methodist Union. The Church in no way is overorganized and there is full adaptation to national characteristics and training which makes it more popular with the people. Neither earthquakes tumbling down their houses of worship nor hard times making the goal of self-supporting Churches doubly difficult, keeps them down—they "carry on" just the same.

Surely American Methodism has good reason for thanksgiving that it was led to open work in this part of Asia!

The Japan Methodist Church has 400 Churches and chapels, 31,400 members, 127 ordained Japanese preachers, 125 evangelists and preachers on trial and 100 Bible women or deaconesses.

THE SOUTHERN METHODIST MISSION

Preaching the Gospel to "All nations," and "Teaching them to observe all things whatsoever I have commended you," was what Jesus' immediate followers attempted in their day and this is what our missionaries in these days try to do all the time in all the ways they can.

The evangelistic work, for the most part, is organized into circuits and a circuit may be wholly within a big city, such as Osaka or Kyoto, with a number of Churches and preaching places in this one city alone or again there may be a long stretch of territory of eighty or a hundred miles in length, within a circuit, where work is carried on in eight or ten cities and small towns besides many smaller places near them. The missionary, as preacher in charge, may have eight or ten junior preachers on the circuit working with him. These men, often in lonely and isolated places, preach, teach, visit, instruct inquirers, conduct Sunday Schools and distribute Christian literature. The missionary makes frequent visits to the Churches and preaching places, on Sundays and week days, speaking, administering the sacraments, interviewing inquirers and teaching them, hunting out and opening new preaching places, promoting the building of Churches and parsonages, and giving general oversight to all the interests of the Church in his territory. We have twelve such circuits with resident missionaries in Japan and one such circuit in Korea without a resident missionary. The oversight of the Korean Circuit, which is work for the immigrant Japanese, is given at the present time by the Superintendent of the Hiroshima District. In addition to the Japanese men workers on the circuits, there are Bible women and kindergartners who do some of the most valued of all our evangelism. These wom-

en have direct contact with the homes, entering where men cannot go, bringing the women and children the gospel message.

The Social Evangelistic Centers at Oita, Kure and Kobe are conducted and supported by the Woman's Department of the Mission board. There is a home for the lady missionaries appointed in charge of the work and another building for the home of the Japanese women workers, class rooms and for a kindergarten. Some of the most prominent features of the work are clubs for girls, mothers' meetings, Sunday Schools, Bible classes in English and Japanese, and the very prominent and important work of the kindergarten. Japan is sometimes called "the children's paradise." However, this may be the children have a wonderful influence on the home for Christ when they take home the lessons they have learned at a Christian kindergarten.

The Sunday School work of our Mission early made a name for itself amongst the Missions and Churches of Japan. The preponderance of the Sunday School trained element in the Churches today—especially the younger members—shows the wisdom of our early workers in stressing this phase of Christian education. There is no other form of Christian work in Japan so easily and cheaply done as this, nor does any other show better results if one is only willing to wait awhile for the harvest. No child who has learned Christian hymns and listened to Bible stories or memorized verses of Scripture is in later years found in a camp hostile to the teaching of Jesus and thousands are found marching with the Soldiers of the Cross.

Of the 44,000 Sunday scholars in the Japan Methodist Church, 10,000 are in our South Methodist Mission territory, and of the 563 Sunday Schools we have 145. Of the 2,111 teachers and officers we have 597.

The Ai Rin Kwai in Kobe is a work for student in government and private schools and is modeled somewhat after the College Y. M. C. A. in America but with Oriental adaptations. It is located near the old site of our Kwansei Gakuin, our missionary college for men, and in the neighborhood of two large Government Commercial Schools. It is

quite accessable to students from other schools in distant parts of the city by street car.

It makes what the name Ai Rin Kwai suggests, "a loving neighbor society" where is found one of the best substitutes for home to be had in the city and where a hearty Christian welcome awaits the student in his hours of leisure. While primarily for students, young business men, too, come, and there is always in the programs of instruction and recreation something of real value to all. Mr. Roy Smith, who is in charge of this work, was formerly a teacher in the large Government Business College and has a wide acquaintance in School and business circles.

The Christian Literature Society of Japan was an old organization of missionaries associated for the purpose of passing on original manuscripts and translations for publication in the Japanese language. It was felt that good literature was an essential part of the missionary program, but the work was small compared with what it is now. To a member of our Mission, Dr. S. H. Wainright, came the invitation to be its first organizing and producing Secretary. With his coming a new era began and now one of the biggest pieces of Christian work done in Japan is that of this Society. A fine building in the heart of Tokyo, the property of the Society, houses the officers and the book store from which a volume of good books, tracts, magazines and journals goes to all parts of the Empire. Since our own Dr. Wainright is the leader in this vast enterprise, we feel special mention should be made of it in our Mission report even though it be counted an interdenominational enterprise.

OUR SCHOOLS

According to tradition, the Apostle Thomas was the very first missionary to India. In modern times the honor of being the first missionary to India belong to Francis Xavier, the author of the hymn, "My God, I love Thee not because I hope for heaven thereby", No. 483 in the Methodist Hymnal. Another honor due Xavier is that of being the very first of all missionaries to Japan where he began his eminently successful Mission just 380 years ago now.

His interest in the Sunrise Kingdom was aroused by meeting some Japanese in India who became converts to Christianity and with whom he went to Japan. In writing to his "Home Board" he said, "The Japanese are naturally covetous of knowledge, and withal, docible and of great capacity". In this he described them well, especially as to their desire for knowledge. This desire for knowledge has filled our schools with eager learners and these in turn have gone out to other schools, to Churches, and to important positions in all walks of life, giving of what they themselves have learned to others, "covetous of knowledge".

One of the jewels of our Mission work is the Hiroshima Girls' School, one of the pioneer schools for the higher education of women in Western Japan. For many years it was the only school of its kind in a vast territory of Western Japan. Where formerly there were no other schools for women, now State and privately owned High Schools for girls are found in every small city and in many of the towns. The inspiration for founding many of these schools came from seeing that in such schools as ours in Hiroshima, women could really be educated just as well as men and what was more they were not "spoiled" in the process. Today the provision for the education of girls and women is one of the marvels of Japan. We have in this school an institution of high rank, doing a splendid work. It has the prestige of an old school and the enviable record of turning out graduates of fine characters as well as of high scholastic training.

Great was the joy of our missionaries when in 1927 the Women's Department of the Board of Missions took over the support and management of this school. In the primary, high school and college departments, there are now over 700 pupils, and in the five kindergartens begun as a part of the Kindergarten Training School before its removal to Osaka there are 225 children. Hiroshima Girls' School is indeed a jewel of which the Women's Department of the Mission Board will make us increasingly proud.

One of the big things the Centenary did for Japan was the new start given to the work for women when the

Women's Department of the Board of Missions built the splendid new plant in Osaka, the commercial metropolis of Japan, in which to house the school for training Bible women and kindergarteners. This school is known as Lambuth Jo Gakuin (Woman's College) and was a union of the Bible School at Kobe and the Hiroshima Kindergarten Training School. Osaka provides all the advantages of a big city, with its many problems, for the training of the young women who are specially to be paid Church workers.

There are five regular missionary teachers, and twenty-three Japanese teachers with nineteen taking the Bible Training Course and fifty-one taking the Kindergarten Course. The land and building cost $210,000. There are about 200 children in our four kindergartens in Osaka used as practice schools for the kindergarteners in training.

Our largest school is Kwansei Gakuin, founded in 1889 by the late Bishop W. R. Lambuth in the early days of his missionary work in Japan, and is at Kobe, the newest and most modern of Japanese cities. After 40 years' work on the original site, the school has just this year been moved out to Nikawa, a suburb convenient to both Kobe and Osaka.

There is no one thing in Japan quite so dear to all the people in every walk of life as education. One crises after another has come to the mission schools with their very limited budgets in the effort "to keep up with the times" and provide for the patrons of the Church school just as good advantages as is afforded in the more pretentious Government Schools.

There has now come to the Mission Schools the opportunity to be ranked as universities with college departments empowered to grant degrees, if only we can meet the requirements set by the government as to land, buildings, equipment, teaching staff and endowment. These requirements are quite reasonable and would not seem at all irksome to an American board of trustees, but the Mission Board finds it difficult to secure the necessary funds for such comprehensive plans, so in the case of Kwansei Gakuin the need for expansion has been met by the sale of the "down-town" campus for Yen 3,200,000 ($1,600,000) and

the removal to Nikawa, the new site, where 58½ acres of land makes a big campus for a university in Japan. The most important buildings have already been constructed and Yen 1,000,000 set aside for endowment, which, if allowed to accumulate, will within a few years provide what is lacking from tuition fees to support the University.

The oldest departments are the Academy and the Theological Seminary. From these two departments have come the leaders in the pulpit and the pew of our present day Church. The new departments are the colleges of literature and commerce. With a splendid history behind her and bright prospects ahead, the supporters of Kwansei Gakuin can feel that they are building well in the share they have in making Japan more than "a first class power," even a power for good within her own borders and in all parts of the world where Japanese go.

Our Mission Board shares with that of the Canadian Methodist group of the United Church of Canada in the support of this school. We have six missionaries teaching here and the Canadians have the same number of teachers and one more acting as president. There are nearly 2,000 students, 86 regular Japanese professors and 33 special lecturers.

Palmore Institute, a school for men and boys at Kobe, was begun in the very early days of our Mission and has done a remarkable work. It is easily the model night school of Japan for teaching English and has the largest typewriting classes of any such school in Japan. The graduates rank high in the attainments of English, typewriting and shorthand, and are also well known as men of high character. The present Bishop of the Methodist Church in Japan got his early training in English at Palmore. The students are mostly employees of the business houses and banks in Kobe. The tuition is often paid by the employer that the clerk may have the very best opportunity to be had in Kobe for acquiring a correct speaking and writing knowledge of English and at the same time have the advantage of the moral training given through instruction and by example. The waiting list is not quite so long as

the number of students enrolled (about 900) but so long that only enlargement of the school can make provision for many of them a long time yet. Happily for them, plans are being made for enlargement this year.

Palmore Women's English Institute at Kobe, our newest hall of learning, is a Commercial School begun because of a new need in Japan. As in America, so in Japan women are rapidly taking up work in stores, banks and business offices though the number is still small when compared with the number of American women in such positions. Schools of high grade for commercial training are few, but all these, and many of poorer grade, are full to overflowing. Our school is meeting a real need in providing not only good instruction, but the very best in character training. Of the two hundred students about one-third are Christians. Association with these Christian students and with the Christian teachers makes for an influence that strengthens even the non-Christian when she is out to meet the trying experiences of a woman in business. Financially, it is one of the most prosperous schools we have ever had. Very little is expected from the Mission Board in money appropriations except for buildings. Current expenses, including teachers' salaries and equipment, is provided by tuition fees.

Frazer Institute at Hiroshima is a night school for young men which grew out of the English classes taught in the homes of missionaries before 1907 when the Institute building was erected and a new era began. The demand for English instruction is not so great in a city like Hiroshima, where there is no English speaking community such as one finds in Kobe with its large number of Europeans and Americans, but still everywhere in Japan there are eager students for whom no provision has been made in the Government Schools and these besiege the missionaries to teach them English. These ambitious young men oftentimes find in the knowledge of God gained at Frazer a "Pearl of great price" and of far more value to them than the knowledge of English they sought.

Plans are being made for the enlargement of the building which will, when completed, add greatly to the popularity of the school. There is now an average attendance of about sixty-five, but added facilities should greatly increase this number.

PAST HISTORY AND PRESENT NEEDS

In the early days of our South Methodist Mission there were four physicians connected with it, but medical work was soon discontinued in favor of the greater need and opportunity found in preaching, organizing Churches and starting schools. The balance between evangelistic and school work has been carefully maintained, with a resulting well rounded program.

Our work is all in western Japan and so much of it along the inner coasts of the three islands of Hondo, Kinshu and Shikoku (roughly forming a triangle) that it has sometimes been called the Inland Sea Mission. Entering Japan, as we did, many years later than the North Methodists and the Canadian Methodists, we fell heir to territory more difficult to enter at an earlier period, but ripe for occupation when our first missionaries arrived. In no part of Japan has there been quicker or more substantial growth of the Methodist Church than with us. In the section we have occupied is found the most equible climate, the richest of the soil, the centers of finance and manufacturing and the densest population. One of the most urgent of the needs facing the Christian movement in Japan today is that of widespread evangelism. There is great need of opening new fields where as yet no regular work has been established, but it takes years of seed sowing and Christian living to prepare a city, town or village for a large ingathering and more particularly to care for the new converts. There are, however, many places where Churches have long been organized and "the Children of the Kingdom" have for years been showing the value of the Christian faith by their changed lives. Our Mission is fortunate in having such centers in every province where we have opened work in years past. The Church buildings are evidence of per-

manent occupation. The missionary and his helpers know the people and know the best methods of approach. They constantly distribute tracts, sell and loan good books, sell hymn books and teach the people to sing, sell Bibles and scripture portions. There are today many of our Japanese preachers well trained, evangelistic in spirit, gifted in preaching, and in every way fitted for such a forward movement.

There is not a surplus of such men, for the Churches need pastors and want the best, nor has the young Church funds to support such extra workers. Great things have been accomplished by "neighbor pastors" helping each other in meetings much as it used to be done in America, but the meetings are usually brief. More Japanese preachers and more missionaries should give all their time to promoting revivals in the strongholds we already have and lay siege to the increasingly larger numbers now in the receptive frame of mind toward the Christian message. In a late number of the Mission Board's bulletin, a quotation is given from a letter written by one of our missionaries in Japan. A Japanese of national reputation as a teller of stories to children, one whose name is known to all the children of that land and who speaks to crowded houses wherever he goes, went with Dr. S. H. Wainright to see the dramatization of the life of Christ in a play written by a Japanese and played by Japanese. This man after hearing the play in the Imperial Theater of Tokyo, turned to Dr. Wainright and said, "What a wonderful opportunity the Church has today in Japan and how slow they are to take advantage of it! Japan is saturated with Christianity."

Thirty-five years ago thirteen missionaries were in charge of circuits giving all their time to the work of evangelism. For seventeen years no new recruits for this work of the Mission came though some came forward in the schools during that time. During this time the original thirteen dwindled to six in number. At the end of seven years more another came, making two recruits in twenty-four years. Fortunately, the Centenary provided replacements so that now the number is back where it was thirty-

five years ago. Attention has been called by the Mission at its annual meeting in November, 1927, for recruits in the following recommendation: "That in view of the fact that at least ten of the members of our Mission will within from ten to fifteen years have been retired on account of age, and whereas it takes at least one term of service for preparation for work, we request that the Board send out from one to two missionary families, with sufficient equipment, each year, and as many Council workers." Of the above-mentioned "ten," four have been missionaries from thirty-nine to forty-two years and three for thirty-six years. The age limit is forty-four years.

(The complete statistics of the Japan Mission for 1928 had not been received when the Year Book was printed).

The forty-third session of the Japan Mission was held at Minooha Church, Gotemba, Japan, August 30-September 2, 1928.

APPOINTMENTS

KOBE DISTRICT

J. T. Myers, Superintendent

Himeji Circuit—S. E. Hager.
Hyonan Church—J. T. Meyers.
Kyoto Circuit—H. M. Waters.
Oishi Circuit—H. P. Jones.
Osaka-Ashiya Circuit—J. T. Meyers.
Kobe Student Work (Ai Rin Kwai)—Roy Smith.
Kwansei-Gakuin—T. H. Haden, W. K. Matthews, H. P. Jones, J. J. Mickle, Sterling Fisher.
Palmore Institute—J. S. Oxford, Principal; J. P. Reed (part time for language study).
Christian Literature Society (Tokyo)—S. H. Wainright.
Shojiu Kindergarten—Miss M. M. Cook.
On Furlough—N. S. Ogburn, P. L. Palmore.

WOMAN'S WORK

Palmore Women's English Institute—Miss Charlie Holland, Principal; Miss Octavia Clegg.

Lambuth Training School for Christian Workers—Miss M. M. Cook, Acting Principal; Miss Blanche Hager, Miss Ruth Field, and Miss A. B. Williams, City Evangelistic Work.
Lambuth Memorial Kindergarten, Kobe—Miss M. M. Cook.
Language Study (Tokyo Language School)—Miss Lois Cooper.
On Furlough—Miss Mabel Whitehead, Miss Myra Anderson, Miss Elston Rowland, Miss I. M. Worth, Miss Anne Peavy.

HIROSHIMA DISTRICT

W. A. Wilson, Superintendent

Fukushima Settlement Work—S. A. Stewart.
Hiroshima Circuit—J. B. Cobb.
Kure Circuit—S. A. Stewart.
Okayama Circuit—W. A. Wilson.
Shimonoseki Circuit—G. L. Waters.
Tokuyama-Mitajiri Circuit—G. L. Waters.
Yanai-Oshima Circuit—J. B. Cobb.
Work for Japanese in Korea—W. A. Wilson.
Fraser Institute—J. B. Cobb, Principal.
Hiroshima Girls' School—Miss N. B. Gaines.
On Furlough—S. M. Hilburn, W. R. Weakley, Miss Nellie Bennett.

WOMAN'S WORK

Hiroshima Girls' School—S. A. Stewart, Principal; Miss I. L. Shannon, Miss C. B. Stevens, Miss Mary Finch.
Kindergarten Work, Hiroshima—Miss Lois Maddux.
Zen Rin Kwan, Kure—Miss Mary Searcy, Head Resident; Miss Manie Towson.
On Furlough—Miss Shannon, Miss K. Johnson.

MATSUYAMA DISTRICT

W. J. Callahan, Superintendent

Beppu Circuit—T. W. B. Demaree.
Buzen Circuit—J. W. Frank.
Matsuyama Circuit—W. J. Callahan.
Nakatsu Circuit—J. W. Frank.

Oita and Amabe Circuits—T. W. B. Demaree.
Uwajima Circuit—W. J. Callahan.
On Furlough—A. C. Floyd, I. L. Shaver.

WOMAN'S WORK

Oita (Airin Kwan)—Miss Annette Gist, Head Resident; Miss Sallie Carroll (part-time language study).
On Furlough—Miss Mozelle Tumlin.

KOREA

BY MISS ELLASUE WAGNER

The name "Korea" came down to us from the dynasty of the Wang kings who had their splendid capital in the old royal city of Songdo; to her own people she is known as Chosen, or Tai Hahn, The Great Hahn. The exact date of her birth as a nation is unknown, probably near B. C. 2330, though her beginnings are shrowded in the midsts of traditions. It is always difficult to separate fact from legend, but the old sages were confident that Korea's people were descendants from the gods, slightly mixed with the blood of Ki-Tzse, the famous Chinese hero, who with his followers migrated to Korea in the dim ages of the past. Much of the ancient civilization of Korea came from China and by her hands was passed on in turn to Japan. Unhappily, Korea, like Beligum, was placed between two great powers, each one struggling to maintain herself as Mistress of the Orient.

The Hermit Nation

For centuries only faint knowledge of this strange Hermit Nation reached the people of the West by way of China and India. Peaceful ships that approached her inhospitable, uncharted shores met with disaster; shipwrecked sailors were held in captivity for many weary years, not a few to die in this foreign land; when friendly nations offered to show her the wonders of the outside and other civilization her haughty and invariable reply was that the ways of her fathers were good enough for her, that the civilization that had endured four thousand years was sufficient. So her doors were kept locked.

Early Christianity in Korea

As early as 1772 Jesuit missionaries stationed in Peking, China, sent Christian books into Korea; in 1836 there was a little group of believers who through the books alone had come to desire to know more of the Jesus way; these men sent to China asking for teachers to come to Korea.

In the face of government edicts against all foreigners and in spite of the fiercest persecution several French Catholic priests entered the country disguised as mourners and continued to spread the Gospel. The greatest martyrdom of the nineteenth century occurred at Seoul, in 1866; no one knows the exact number who were put to death, some say many thousands, but it is certain that a large number of Korean Christians suffered martyrdom with their foreign teachers rather than deny the new faith. Yet in spite of the persecution the Catholic influence has continued and the work remains.

KOREA'S DOORS OPENED

Until the latter part of the nineteenth century Korea steadfastly and successfully refused any intercourse with outside nations. The little country that had slumbered so long hidden away from the conflicting elements of world power, continued her efforts to protect herself from the outside world and its dangers by maintaining her rights of exclusion as a Hermit Nation. It was not until powerful modern nations forced open her barred doors with the drawn sword that she yielded unwilling entrance. Protestant missionaries were among the first to enter Korea after the signing of the Treaty allowing foreigners to come in.

GROWTH OF CHRISTIANITY

The spread of Christianity, though slow at first, has found friendly soil, has developed a type of Christian with marks of similarity to that of the early Christians of the Apostolic Church; the Korean is simple in his faith, true to his convictions, intense in his ardor and zeal and faithful even unto death. Following the great revival of 1904 there was for awhile phenomenal growth, which, however, has not been maintained. The total adherents of all the churches in Korea in 1928 was estimated to be about 350,000, while the baptized membership of the Protestant churches was 125,000, with total adherents 256,287. It is interesting to note that the statistics of the Federal Council of Protestant Churches in Korea shows in 1928 a Sunday School membership, adult and primary, of 220,335, from

which it would appear that the great body of the church membership and adherents of the Korean Church are also regular attendants at Sunday School.

SOUTHERN METHODISM IN KOREA

The Southern Methodist Mission entered Korea in response to a Macedonian call. Baron T. H. Yun, at that time high in the service of his country and in the cabinet of his king, was a former student of Vanderbilt and Emory Universities, having come into contact with the Southern Methodist Mission in China while in political exile. In spite of the troubled and distressed condition of Korea at the time, the king received the missionaries graciously and seemed glad to have the new teachers in his capital. This beginning was in 1897, the first workers being Dr. and Mrs. C. F. Reid, Rev. and Mrs. C. T. Collyer, and Mrs. J. P. Campbell of the Woman's Board. Since that time the work has been gradually extended to five mission stations, Seoul, Songdo, Wonsan, Choon-Chun and Chul-Won, each with a large outlying country district.

Perhaps the best way to form a clear idea of the work of the Korea Mission as a whole is to take a birds'-eye view of our five stations and their institutions.

SEOUL DISTRICT AND STATION

Seoul is the capital city of Korea, the people say "Seoul is Korea", which is but another way of saying that "All roads lead to Rome," and that it is the center of culture and influence. Although the various missions entered into an agreement dividing the territory of the country, it is understood that all the missions need to have representatives in the capital. Here also are the great union institutions which form such an important part of mission policy.

Our workers are members of the staff of the great union institutions in which we co-operate with the Methodist Episcopal and Presbyterian bodies: Chosen Christian College, Ewa College for Women, Severance Union Medical College, Union Theological Seminary; Pierson Bible School, Methodist Woman's Bible School, the Christian Literature Society and the Social-Evangelistic Center.

Our boarding school for girls, Carolina Institute, was established by Mrs. Campbell and is our oldest institution in Korea. This school has a beautiful new building erected by the Week of Prayer funds from the Woman's Council in 1926, and is considered the best equipped mission school for girls in Korea. Total enrollment from kindergarten through high school is about seven hundred.

The Seoul District comprises seven charges, two circuits and five churches in the city. Three of the latter are entirely self-supporting, and in addition contribute over Yen 500.00 toward the self-support, or home mission fund of the Korea Conference, which totals Yen 11,294, or $5,147. The membership of the district is about 1,000 with adherents about twice that many more.

The Seoul City Mission is an evangelistic agency superintended by Rev. M. B. Stokes. Here meetings are held every night of the year, with some very remarkable results. One of the city congregations is made up largely of the converts of this mission, large numbers also have united with other churches, for the people are encouraged to go to the church most convenient to their homes, regardless of the denomination, while large numbers of the converts are strangers in Seoul on pleasure or business. The attendance at the hall for the past year was: Men 14,721, women 5,253, of which number 2,947 made definite decisions to follow Jesus.

SONGDO

This city is noted as the former capital of Korea, and was at one time a large and splendid city of wealth and culture under the Wang kings. It is the wealthiest and most conservative city of Korea, and is considered a very important center.

Holston Institution was established twenty-five years ago and has won the admiration and confidence of the people. From kindergarten through high school course the students number about one thousand. The work done in this school has received the highest praise from the government officials.

Mary Helm School was established by Mrs. W. G. Cram,

wife of our General Secretary, while he was P. E. of the Songdo District. This school is unique, being for unprivileged married women and widows. Students number 78.

Songdo Higher Common School (for boys), like Holston Institute, Carolina Institute and Lucy Cuninggim, the three boarding schools of the mission for girls, has full government recognition, the graduates taking their place in privileges with graduates of government schools.

Evangelistic Work—The Woman's Evangelistic Center, and the Evangelistic Plant (for men and boys) are situated close together, with the street between, and the two form a most effective plant for social settlement and institutional church work. From these centers the city and country evangelistic and social work is carried on and the country system of village schools, or *Kul-pangs* is directed.

In the Songdo country territory there are 135 churches and regular preaching places, these are organized into fifteen circuits of eight to twelve churches each, with one country station. Total baptized members 3,387. With the help of the city churches these churches were "self supporting", that is, they did not have to receive foreign mission funds, for three years, but the past two years, owing to a succession of floods and famine the economic situation has been such that collections suffered somewhat. Last year, however, the people contributed for pastors' support Yen 6,163.67 and a total of Yen 26,080.88 for all purposes.

CITY CHURCHES IN SONGDO

There are four congregations in the city, three of which are housed in substantial and comfortable church buildings. One of these is in the Institutional Church. The combined membership of these churches is 1,005, with a regular Sunday morning attendance of 1,000. All four of these congregations pay their pastors' salaries and meet their current expenses without help from the Mission. Cottage prayer meetings are held in groups all over the city on Saturday evenings; the North Ward has a special Thursday night prayer service that has continued for fifteen years and which is recognized as a great power for good.

Hospital Work in Songdo has been carried on for twenty years at Ivey Hospital by Dr. W. T. Reid, son of Dr. C. F. Reid, the founder of the Mission in Korea. It is a fifty-bed hospital and maintains a training school for nurses. Dr. Reid, being a splendid surgeon, the hospital has a reputation over that part of the country for treating difficult surgical cases successfully.

Wonsan, the beautiful port of the eastern coast, has a growing population, and is fast becoming an important commercial center. In the town we have four congregations with 800 adherents, the Woman's Evangelistic Center, the Christian Hospital, the Lucy Cuninggim School (High School) and Frances Hitch School (Primary) for Girls, and a Common School for Girls.

The Hospital last year gave out patient treatment to 21,000, and 800 in-patients, while 485 new believers were won through the faithful efforts of the hospital staff.

The Lucy Cuninggim High School and the Frances Hitch School for Girls are under the same management, with one Principal, and had last year an enrollment of 562 girls from kindergarten through the high school.

Country Evangelistic Work, with Wonsan as a center, touches 80 churches. The woman's work in this district, under the care of Miss Kate Cooper, has been specially well organized, and the Woman's Missionary Societies, 52 in number, have a membership of over a thousand.

CHUL-WON

Chul-Won is the newest of our stations and is located in the very heart of the Southern Methodist territory. Miss Cordelia Erwin has for two years held the work of the station together, as the only missionary worker, until reinforcements came in the person of Mr. and Mrs. Price, transferred from China. The town church has a regular congregation of 170, while around the station there are several country circuits. In the Chul-Won District we have 10 day schools and 5 kindergartens, with 711 children in attendance.

CHOONCHUN

Choonchun, the capital of the Kang Won Province, lies 70 miles east of Seoul; it has good connections by highway to Seoul and a daily auto service. Four good auto roads radiate from the town to the larger towns of the province. This station was established in 1908 by Rev. J. R. Moose; the country evangelistic work directed from this place includes six counties, where we have 80 organized groups, with 20 other meeting places—a Christian constituency of 4,000, of which about 1,600 are baptized members. In the town we have a Woman's Evangelistic Center doing splendid work for women and girls, a Primary School with 86 girls, and besides the regular activities of the church, also a Sunday School for non-Christian children with 250 in attendance. Scattered here and there among the country churches we have six primary schools, 25 *Kul-pangs*, or old time village schools, and three kindergartens.

Throughout the Korea mission much emphasis is put on the Sunday School work, and in the stations it is organized into departments and striving to attain a higher standard of efficiency. Special mention also should be made of the Woman's Missionary Society, which in even the small villages is a flourishing organization capable of doing great things.

THE ANNUAL CONFERENCE

The Korea Annual Conference held its eleventh session in Sanghi Church, Wonsan, September 5-9, 1928, with Bishop W. N. Ainsworth presiding. The reports and appointments were as follows:

Number of districts	6
Pastoral charges	62
Societies	358
Licensed preachers	3
Local preachers	98
Members	7,372
Adults baptized	588
Infants baptized	344
Number of Epworth Leagues	32
Epworth League members	895
Sunday Schools	303

Officers and teachers	935
Pupils	10,265
Woman's Missionary Societies	179
Members	2,587

*Contributions:

Home and Conference Mission	$ 2,348 04
General Conference Expense	55 04
Woman's Missionary Society	942 41
Bishops	55 05
Presiding Elders	126 53
Preachers in charge	8,009 59
Conference Claimants	90 21
Superannuate Endowment Fund	92 00
Grand Total	$35,628 88

*All educational institutions and hospitals are now under Mission not Conference control.

APPOINTMENTS

CHOON CHUN DISTRICT

Chung Choon Soo (3), P. E.

Choon Chun Station—No Pyung Duk (2).
Choon Chun North Mission—Chung Kei Chong (2), supply.
Choon Chun South Mission—Yu Han Ik (2).
Hongchun East Mission—To be supplied.
Hongchun Mission—Kim Kwang Ho (1).
Hongchun South Mission—Kim Sung Tai (1).
Hongchun West Mission—Kim Young Nok (1), supply.
Injay Mission—Yi Sung Suk (2).
Kapyung Mission—Kang Myung Suk (1).
Kapyung West Mission—Yu Duk Soo (2).
Whachun Mission—Hong Soon Kwan (1), supply.
Yangku Mission—Nam Chun Woo (2).
District Missionary—L. C. Brannon.
District Evangelist and School Work—Chang Pyung Ik (2).
Siberia Korean Mission—Kim Young Hak.
Student in Theological Seminary—Yi Yun Suk.

CHULWON DISTRICT

Yi Suk Won (2), P. E.

Anhyup Mission—Uun Si Pyung (3).
Changdo Mission—Won Chun Bong (4), supply.
Chulwon East Circuit—Yu Si Kook (2).
Chulwon West Mission—Chang Chong Sik (3).
Kimsung Mission—Chun Chai Poong (4), supply.
Kimwha Mission—Kim Kei Soon (3).
Pyung Kang Mission—Han Sa Yun (5).
Sangyung Mission—Pail Hak Sin (2).
Yunchun Mission—Pai Sun Bum (3), supply.
Siberia Korean Mission—Yi Wha Choon.
District Missionary and Language Study—Roy Price.

SEOUL DISTRICT

M. B. Stokes (2), P. E.

Chakyo—Paik Hyung Kui (2), supply; Han In Soo, Sup.
Chongkyo—Hong Chong Sook (2).
Kwangwon—Cho Sin Il (1).
Sookpyoko—Kim Sang Duk (1).
Sukkyo—Pak Yun Suh (2); Pak Chang Hynn (1), supply.
Yangpo Mission—Pak Doo Wha (1).
Superintendent of Seoul City Mission—M. B. Stokes; Won Ik Sang, assistant.
Professor in Theological Seminary and Christian Literature Society—R. A. Hardie.
Professor in Theological Seminary—Kim In Young .
Superintendent of Siberia Korean Mission, Conference Missionary Secretary, and Professor of Theological Seminary—J. S. Ryang.
Professor in Woman's Bible School—Kim Chong Man.
Y. M. C. A. Work—Oh Wha Young.
Conference Superintendent of Sunday School Work—Kim Choon Ok.
Sunday School Association of Korea—Kim Hyung Sik.
Director of Evangelistic Campaign—M. B. Stokes.
Editor of Christian Messenger—Pak Yun Shu.
Revival and Conservation Work—Sin Suk Koo.

Student in Huron College—Han Suk Won.
Language Study—V. W. Peters and J. M. Norris.
On Furlough—J. L. Gerdine, A. W. Wasson.

SONGDO DISTRICT

C. N. Weems (3), P. E.

Central—Chun Chin Kyu (2).
Central Evangelistic Plant—C. N. Weems, Pai Duk Yung (1).
Changpo Mission—Yi Won Sup (1).
Kwangnam Mission—Chung Chai Duk (1).
North Ward—Pak Chin Ha (1).
Sin Changdan—Kim Won Kyu (2).
South Ward and Mission—Kang Cho Won (1).
Suhsun Mission—Han Kyu Chul (1).
Vice-Principal of Songdo School—Lim Doo Wha.
Revival and Conservation Work—Yi Kyung.
Students in Theological Seminary—Sin Hung Chul and Yu Kui Hum.
Students in Southern Methodist University—Yu Paik Hui and Yi Kui Yun.

SONGDO NORTH DISTRICT

V. R. Turner (2), P. E.

Echun Mission—Yi Kang San (1).
Echun North Mission—No Hyung Kun (6).
Echun South Mission—Chun Pyung Yong (1), supply.
Hanpo Mission—Yi Chin Koo (2).
Kumchun Mission—Yi Kwan Eun (1).
Pyungsan Mission—Yi In Koo (3).
Sinkei Mission—Ham Yong Choon (2).
Tongmoonan—Sin Hoo Sung (2).
Tosan Mission—Moon Woo Heung (1).
Evangelist in Ivey Hospital—To be supplied.
Korean Work in Tokyo—Sin Kong Sook (2).

WONSAN DISTRICT

L. P. Anderson (3), P. E.

Antkuk Mission—Yi Poong Woon (1), supply.
Choongni—Yi Soo Man (2).

Hoiyang East Mission—Hyun Pyung Chan (2).
Hoiyang West Mission—Yu Pyung Ik (1).
Hypupkok Mission—An Pong Chin (1).
Kojeh Circuit—Suh Kei Heun (5).
Kosung Mission—Suh Won Pil (3).
Sangni—Yi Ho Bin (2).
Tongchun Mission—Yi Yong Do (2).
Yangyang Mission—Song Chung Keun (2).
Wonsan Christian Hospital—E. W. Anderson.
District Evangelist and Language Study—R. D. Swinney.

MEXICO

BY ANDRES OSUNA

No country in the world has attracted public attention during the last few years more than Mexico. There are many reasons for that. The great revolution started in 1910 had for its object not only to change the political machinery but also to introduce social reforms which were greatly needed. In order to carry on that work very difficult problems had to be solved which were to change the established institutions and many deeply rooted interests. Land holding, business enterprises, educational institutions, industrial organizations, labor conditions and many other things were touched in such a way that radical changes were to be made.

The Religious Question

But probably one of the most important things was the religious question. From the beginning of the life of the Nation the Roman Catholic Church was established as a State Church with full power and with absolute and exclusive control. She has had perfect control not only of the religious life but for many years of the educational interests also. She was a very important factor in the political life of the country as also in the social and economic fields. Therefore, when democratic and liberal governments were established a real problem appeared in that great and powerful Church, always considered as the only source of power.

The so-called revolutionary governments in Mexico, beginning with 1917, tried to enforce old laws incorporated in the New Constitution and to enact enabling acts to secure a separation of the Church and State, to make civil government supreme and to establish firmly the liberty of worship. The Roman Catholic Church offered a great resistance and declared herself in open rebellion against the Government. Radical measures were taken by the Government and all Churches were affected in some way by the

enforcement of the law. For about three years the Roman Catholic Churches have been without officiating priests, for the bishops and archbishops ordered all priests to abstain from serving the people in the Churches. That has brought about a conflict which involved an armed revolution, led by some priests and bishops, which is still going on in some sections of Mexico.

The Protestant Churches have adapted themselves to the existing laws and have not been molested at all. Of course, during this conflict all Protestant Churches had to take especial pains to obey the law and to reorganize their work in such a way as to comply with the requirements. These new arrangements have affected specially the missionaries, as no foreign minister of any Church is allowed to exercise the religious ministry in Mexico. It has also affected the houses of worship, for no religious meeting can be held outside of a duly recognized church, and that building has to be the property of the Nation. All Church property has passed to be a government property, but it continues to be used for religious services by the Church which put it up.

During this religious struggle the Government has been bound to consider the clergymen of the Roman Catholic Church as systematic enemies of the established Government, while the clergymen of the Protestant Churches are friends and supporters of the Government. In spite of that, the Mexican Government has made no distinction in the application of the law. Protestant ministers have been required to obey the laws with no exception whatever. In spite of all those adaptations, the work of our Church has continued with all its departments, meeting some problems which are to be solved gradually.

One of the main difficulties has been the small number of well trained Mexican leaders. By lack of prevision and lack of a uniform system, the Theological Schools for the training of Mexican ministers, have not been established in a permanent way. From the beginning of the work, more than 50 years ago, several attempts have been made to establish those schools, but they have been discontinued and

have never produced the necessary fruits. This unfortunate omission had to be felt some time in the development of the work and now that the crisis came we found ourselves without the necessary number of well trained Mexican preachers. Under those conditions it was to be expected that if the work had to be placed in the hands of the Mexican workers serious difficulties would be met. Nevertheless, the Union Seminary of Mexico City has been training lately some of our young men and new reinforcements are coming from that Institution which will be a great help in the development of the work.

SOUTHERN METHODISM

The field of the Southern Methodist Church is now limited to the States of Chihuahua, Coahuila, Durango, Nuevo Leon, and parts of Sonora and Tamaulipas, with an estimated area of 334,000 square miles and a population of about 2,000,000. It is in the northern part of Mexico, where we find the best population of the country. Even the lowest classes have made more progress there than in any other section. Since our Church concentrated its activities in this field, fairly good progress has been made. But a great deal more could have been accomplished if we could have had more well trained workers. The opportunity offered to the Christian Churches in Mexico during the last fifteen years has been very great and I am sorry to say that we have not taken hold of such an opportunity in a real successful way for the lack of preparation. But enough has been done to encourage all good Christians and to make us believe that the work will finally succeed as the good missionaries and Christian workers of the past fifty years have been praying for and working systematically to accomplish.

At present all the work of the Church is in the hands of Mexican leaders. There is only one missionary and he is devoted to the management of the Publishing House at Chihuahua and to taking care of the economic interests of the Church. In regard to schools, social centers and hospitals the missionaries are still at work, for there is nothing

to hinder them to continue the same work that they used to do before 1917.

One of the most serious difficulties of the Church at present is to provide chapels wherein to hold services, for rented places are allowed no more by the Government. Good progress has been made in that line, but more is still to be done if funds could be provided for that object.

The question of self-support has also been a very important matter in the work during the last fifteen years. A great progress has been made in this line. Several Churches are now entirely self-supported and others are paying a well definite proportion of the expenses of the Church. The small membership is doing well in the support of the Church. When we consider the conditions of the different Churches we cannot fail to notice that if proper training had been given from the beginning and more trained men were at the head of the Churches a great deal more could have been accomplished already. In order to organize a Church according to modern needs, to carry all its departments and to take care of the necessary machinery which is to provide for its economic support, a well trained minister is required. The majority of our Mexican preachers lack this training and therefore it is not a surprise that they cannot succeed as we are expecting them to succeed. But if new and well trained men can be added to the conference each year it will not be long before we can see the work better supported and expanding in a more vigorous way.

EDUCATIONAL WORK

The Educational Work of the Southern Methodist Church in Mexico has always been prominent and it is only to be lamented that it is one-sided altogether. Most of the schools have been established to educate girls. Of course, we consider this a very important work in the country. But as the leaders of the Church had to be picked up among men, the lack of sufficient schools for boys has been felt very keenly. If we are at present lamenting the lack of leaders it is not difficult to show that the failure is due to the small

number of schools established for the education of the boys of the Church.

Colegio Palmore was established in the City of Chihuahua many years ago. It was a girls' school conducted by lady teachers, with a boys' department. They succeeded in having a splendid man at the head of this department, and therefore the school has been famous in the State of Chihuahua and all over the north of Mexico, for the great number of boys and girls educated there. This school furnished the best illustration of the importance of making a good selection of first class teachers to serve our schools. It is better to have a few such teachers than many others who will not succeed in educating properly the young people of the country. Colegio Palmore has sent out more than 6,500 boys and girls during its life history.

Colegio Progreso is established at Parral, Chihuahua, and has been doing a very important educational work, especially in the last few years. It has at present an enrollment of about 350 pupils with a faculty of 15 teachers.

Instituto Mac Donald is located at Durango and it continues to do the same educational work that it has been doing for about forty years. It generally has an enrollment of as many pupils as they can take care of.

Colegio Roberts is located at Saltillo. It is a girls' school which has been doing a splendid work for more than forty years. Many of the best lady teachers working in public schools in the north of Mexico have been graduated from this school. Its enrollment is nearly 700 pupils, including primary work, kindergarten, normal training courses and other departments. It continues to have a very good faculty of Christian teachers, well recognized in Coahuila and neighbouring states for doing the best training for Mexican girls.

The institutions which we have just mentioned are all operated by the Departments of Women's Work of the Board of Missions.

There are other institutions which are conducted either by the General Board or by the Board and Women's Department in co-operation.

Instituto Laurens is established at Monterrey and is under the general management of the General Board of Missions and of the Women's Department. For many years it has been only a primary school with special courses in English. But in recent years an effort has been made to conduct also a High School, which has been successful at intervals. It is to be lamented in our work this lack of persistence in carrying on a school so that it may always command the respect of the people by its permanent and vigorous life and efficiency. We are hoping that this High School may be now a permanent addition to the Institute. The girls' school which used to be conducted independently in Monterrey has now been merged with the Instituto Laurens. It has at present a very good number of pupils enrolled and a very good faculty. It has a good reputation among educators in northern Mexico and also among the best families in this section of the country.

We have established in Piedras Negras, Coahuila, the *Instituto Del Pueblo,* which is a self-supported institution conducted by Sra. Argentina S. de Vargas. This school is doing splendid work and is well accepted in that section of Mexico.

Colegio Elliot is located at Durango under the auspices of the General Board. It has been doing a very good educational work during the last ten years and continues at present with a good faculty and a very good number of pupils enrolled.

We have one Industrial Agricultural School in our field and this is *Colegio Industrial Agricola,* which is operated by the General Board at Montemorelos, Nuevo León. This school has a plot of land with a very good building and is doing a very good work, taking into consideration the limited space and poor equipment and the lack of funds to carry on a more extensive and intensive program. The State of Nuevo León has lately endowed the School with a Poultry Plant with the idea of helping to develop that line of education and to help the community to introduce that industry among the people. The School is doing very good work and commands the respect of all that section of Mexico.

We are sure that if proper support is given, this kind of industrial work will be a very important social factor in that section of Mexico.

SOCIAL EVANGELISTIC WORK

We have at present social settlements in Chihuahua, Torreón and Monterrey. Very important work has been done in each one of these settlements. Careful and elaborate programs have been arranged for each one of them according to local needs and to the workers that we can command in each place. The program includes special classes in English, Spanish, Shorthand, Typewriting, Cooking and Home Economics in general and several other features of social work. Clubs have been organized and systematic work has been done for the bettering of home life. Clinics have been provided for some of them to take cart of the sick. Several workers have been devoted to do evangelistic work in the homes of the people, making individual contacts and exercising Christian influences in various ways. We have the cooperation of the local Churches so as to make this social work more effective and permanent.

PUBLISHING HOUSE

Our Publishing House is located at Chihuahua and is under the management of Rev. L. B. Newberry. The House is doing important job work and business for the whole State of Chihuahua, by which funds are received to carry on the ordinary printing for the Church. We are conducting a book-store in connection with the Publishing House. All the expenses of this enterprise are met by the income of the commercial work done. Our ordinary Church publications are in charge of this House, including our religious paper "El Evangelista Mexicano."

HOSPITAL WORK

Our Hospital Work has been done in Monterrey, Torreón and Chihuahua, but due to the decisions of the Central Committee, the work has not been pushed on and it has to be discontinued at present in Monterrey. We have 75 beds in these three hospitals with 40 nurses. Great service has

been done in the past through our Christian Hospitals, and it is a real pity that we cannot continue with this most important department of the Christian work.

ANNUAL CONFERENCES

The eleventh session of the Mexican Conference was held at Saltillo, Coahuila, from October 11th to October 14th. Due to the absence of the Presiding Bishop, the Conference selected Rev. Juan N. Pascoe as President and conducted the business according to the Discipline. The minutes of the Conference have been printed in due form and are well done in regard to information and detail of business. Noticing the statistics we can condense the following report:

Number of districts	4
Number of pastoral charges	43
Number of societies	49
Total membership	3,306
Adults baptized	398
Infants baptized	251
Number of Sunday Schools	42
Officers and teachers	257
Pupils enrolled	2,880
Number of Epworth Leagues	30
Epworth League members	772
Woman's Missionary Societies	31
Membership	706
Educational institutions	8
Teachers	116
Students enrolled	2,506
Number of houses of worship	42
Value of houses of worship	$495,661 00
Number of parsonages	21
Value of parsonages	$ 49,140 00
Contributions:	
Foreign Missions	$ 169 15
Church Extension	200 00
General Conference Expense	30 08
American Bible Society	38 13
Preachers in charge	18,823 45
Presiding Elders	4,818 30
Bishops	365 74
Conference Claimants	162 50
Total for all purposes	44,706 09

APPOINTMENTS

MONTERREY DISTRICT—*Juan N. Pascoe, P. E.*

Monterrey—F. S. Montelongo.
Nuevo Laredo—Agapito C. Coronado.
Lampazos y Villaldama—Silverio M. Esqueda.
Montemorelos y Gral. Teran—Josué de la Fuente.
Los Herreras—Gilberto Gómez Bernal.
C. Camargo y San Miguel—Elías Holguín.
Hidalgo y San Juan—Epigmenio G. de la Garza.
Evangelista en el Distrito—Srita. Gertrudis Reyes.

COAHUILA DISTRICT—*Benjamin Fernandez, P. E.*

Saltillo—Ezequiel Alvírez.
Ramos Arizpe—Abel Canales.
Hipólito—Por suplirse.
Villa Frontera—Raul Ríos L.
Nadadores—Fernando Fernandez.
Esperanzas—Zacarías O. Flores.
Sabinas—Por suplirse.
Allende—José Garza Flores.
Rosales—Daniel Galvan.
Acuna—Jonas Gómez.
Jiménez y El Moral—Maximiano Laguna.
Piedras Negras—Eduardo Guerra.
Evangelista del Distrito—Srita. Maclovia F. Rivera.

CHIHUAHUA DISTRICT—*Ricardo M. Díaz, P. E.*

Chihuahua "La Trinidad"—Eligio R. Hernandez.
Chihuahua "Bethel"—Jenaro S. Paz.
Parral y Santa Barbara—Luis R. Sada, Suplente.
Villa Matamoros—José Rangel, Suplente.
Camargo y Jiménez—Caleb Loera, Suplente.
Zaragoza y San Juan—Esteban Alva, Suplente.
San Isidro y Minaca—Andrés Díaz.
Colonia Esperanza—Romualdo Gonzalez.
San Buenaventura—Felipe R. Díaz.
Villa Félix U. Gómez—Por suplirse.
Redactor de "El Evangelista Mexicano"—Jenaro S. Paz.
Colportor—Miguel Aguillón.

Evangelista en Sta. Barbara—Sra. María Q. Vda. de Frausto.
Evangelista en Bocoyna—Srita. Soledad Silva.
Evangelista del Centro Cristiano—Srita. Evangelina Flores.
Evangelista General—Ricardo M. Díaz.

DURANGO DISTRICT—*Homobono Pinales, P. E.*

Durango, Iglesia Mac Donell—Manuel Escamilla.
Durango, Iglesia "Príncipe de Paz"—Santos N. Pascoe.
Torreón—Edelmiro J. Espinoza.
Guadalupe Victoria—Félix C. Carrillo.
Gómez Palacio y Pasaje—Felipe Rincón.
San Pedro y Concordia—Albino Hernandez.
Tepehuanes—Aquiles A. Rivera.
Evangelista del Distrito—Sra. Sara F. Vda. de Castro.
Evangelista del Centro Cristiano—Srita. Rebeca Gonzalez.

THE RELIGIOUS SITUATION IN POLAND

BY EDMUND CHAMBERS

If the power of religion could be estimated by the number of churches and c hurch properties to be seen in almost any community, then it is in a healthy state in Poland and throughout Central Europe. For the most prominent sites and the best positions in the cities are almost everywhere occupied by ecclesiastical institutions. In most countries in this part of the world but one Church holds the field, but in certain cities of Poland, such as Lwow and Wilno, where under former Russian influence the Greek Orthodox Church has been encouraged, churches of both rites abound, distinguished by their peculiar Latin or Byzantine architecture. In Lwow there are no less than four ecclesiastical organizations (not counting the Protestants) with four archbishops at the head: Roman, Greek, Uniat and Armenian.

All these Churches—and to them one must unfortunately add one Protestant body, the Lutheran—have been and are supported by a strong and devoted group of followers, and till recently most of them were helped by governments and national groups. Indeed, if one studies these bodies more closely the conviction is borne in on one that these Churches were most of them at least as much political organizations as religious. In Poland today it is considered the natural thing for a Russian to belong to the Greek Church, a Pole to the Roman and a German to the Lutheran. The Uniat Church was about as much the creation of former Polish state policy to win the Ukrainians over from Russian influence, as it was the product of missionary zeal. So it is possible to see a city full of churches—and spiritual destitution everywhere.

Our Greatest Enemies

Let us not be misled by appearances. No part of the world is so full of race hatred and ambitions likely to lead to future wars as Central Europe. Its antagonisms led di-

rectly to the World War, and from its fears and militarisms another war, and a worse, may arise, unless some message of goodwill and harmony be given, leading to a greater trust in each other and confidence in God. The old Churches have not brought this message. Has the Methodist Church, in the Providence of God, been called to this task? Can the power of a vital, pulsating, heartfelt faith which shows itself in acts of love, joy and peace do what the mighty ecclesiasticisms have failed to do?

Priestcraft and race hatreds—these are mighty foes. But there is a third sending forth its challenge to the whole world. Just across the frontier from Poland is a land whose government has taken a definite stand against religion of any kind. "The opiate of the people" it calls it. Backed by the wealth of thousands of confiscated estates, controlling the largest connected land area on the globe, head of a nation of upwards of 180,000,000 people, the Russian government is sending out its agents to the ends of the earth—missionaries of materialism, the class struggle, atheism and hatred. With enthusiasm, backed by large financial resources, these men and women are proclaiming the death of Christianity as we understand it, and the overturning of the present social order in favor of one directed from Moscow. What a challenge to the Living Church of God. Have we no answer to make to it? Cannot the Methodist Church bring to the Slav a vital radiant message of hope and faith based on the Word of God, such as he has not known up till the present? Such a religion is no opiate but a guarantee of progress.

Here is a situation, here are problems which demand all the resources in wisdom, prayer, men and money, which the Church possesses. For here is the post of danger and of honor in the world war against the powers of darkness. God has led us into this position without our knowing it. The small band of Mission workers in Poland and White Russia have, however, merely begun a task which must be pressed forward with much greater enthusiasm and power. if we are to take advantage of the present opportunity of service for God at the point of greatest need. Let us ask

ourselves, what are we doing at present in Poland? and then proceed to enquire what we should do in the future to expand and strengthen the work already begun.

A word as to the spirit in which our European mission work should be regarded. Some have criticised it on the ground that it is an invasion of territory occupied by other Christian Churches. Such criticism would be justified if denominational ambition were the ruling motive in sending us to this field of labor. But if actuated by the love of Christ we follow Wesley's advice to go, "Not only to those who need us but to those who need us *most*", we should seek out the point of greatest danger to the future peace and harmony of the world and to the very existence of the Church of Christ—and there take up our task. Only as we enter upon it in the spirit of humble service for the cause of Christ and His Church on earth are we justified in carrying on this work in Europe.

THE PRESENT SITUATION

What then is the present position of our Church in Poland? Statistics tell us that we have some thirteen circuits or stations with upwards of eight hundred members. This does not seem to be much, yet we must remember that only since 1924 have we had in Poland religious work as distinct from relief activities. The relief phase of our operations which ended then, gave us our opportunity, but also furnished us with many problems. Many who willingly followed a rich American organization bringing material help had nothing but scorn for a group which brought a message of spiritual deliverance. In some centers the present membership reported is eighty percent new since the ceasing of relief activities. But this means that those who have joined since have come because their hearts have been touched by the call of Christ through His Gospel. Let us, without taking up the districts in any formal manner, look at the different parts of our work a little more closely. This will enable us to see some of the problems our workers have to face.

Beginning from the West and the Baltic coast, we find most of our Churches are German or German-Polish. Danzig (or Gdansk in Polish) with its 105 members is a German Church of the old type. It used to belong to the North German Conference of the M. E. Church, but after the separation of Danzig from Germany and the financial troubles following the war it was thought wise to transfer it to the newly organizing Polish Church. This saved the congregation from disintegration and our faithful members from despair for six years—but the practical difficulties which arose showed us that such an arrangement could not be permanent. Apart from the language difficulty (and Polish is a difficult enough language to learn without adding German to it) our preacher in Danzig could not come into Poland freely owing to political difficulties. Added to this the natural desire of the Danzig congregation to return to its old affiliation and the willingness of the North German Conference to assume control and buy the property back- was resolved to restore the former state of affairs and transfer Danzig back again to the control of our German brethren. This has been done and a splendid instance of brotherly cooperation between the Northern and Southern Methodist Churches has now passed into history. The other Churches of this district, Poznan, Chodziez, Grudziaz (with Owczarki our newly secured industrial home for boys), Czarnylas, Ostrow and Katowice, at present need Polish workers who have a knowledge of German. This bi-lingual work will doubtless be needed for some time, but with the spread of Polish education in the schools we can foresee the time when knowledge of the Polish language alone will be sufficient for most of the charges.

The center of our work in Poland is naturally in and around the capital city, Warsaw. Here is our strongest Church, and here we are concentrating our best endeavors in our Bible Training School and educational institutions, in order to ensure the growth of a native Church and ministry—loyally Polish and Methodist. Our Church in Warsaw is in a healthy condition with 256 members. Our Orphanage and School in Klarysew is also flourishing. It

has just been granted the status of a government school, which will remove many difficulties which hindered us hitherto. Our English Language College is forging ahead and giving us an opportunity with hundreds of the educated Polish men and women who wish to get in touch with the language and culture of Anglo-American nations. This school has done much to spread goodwill towards our work in official circles. A second Church has been organized across the Vistula in the Warsaw suburb of Praga, which bids fair to follow in the footsteps of the strong Central Church.

In Eastern Galicia we have just moved into more commodious quarters in Lwow. Our work in that important university city has suffered in the past from frequent changes and from much local hostility. It reported 145 members to the last Mission meeting, but this probably includes the newly received members in Przemysl—a new point recently opened up about seventy miles away. A great opportunity has come to us in this part of the country to begin work among the Ukrainians. Invitations have come to us to help this people in its search for evangelical truth, but we have more than we can do even now with the men and money available, so we fear that this promising field must be passed by.

For we have already taken up an additional task among a people of another race and language—the White Russians. This race lives in Soviet Russia and the northeast part of Poland. A formal invitation came to us from their leaders in Poland to open up work among them. So far we have but one missionary and two W. M. S. workers for the whole task. Our most promising effort here is the gathering of about a hundred of the finest young men and women students at the three "gymnasia" or high schools—in hostels where they come under our moral and spiritual direction. In this way we hope to be able to find future leaders who shall give themselves to Christ and His work among their own people. We have also a Polish work carried on in Wilno. Here and in the Slonim circuit and at our hostel at Radoszkowicze, we have made a start. But what is that

in a district of upwards of three million people with nine million White Russians across the boundary?

In our conferences Pole, Jew, German, White Russian and American meet together as brothers and sisters in Christ without distinction of race or nationality. We have solved *that* problem. So also we believe that in our message of a living Christ who is working in us to bring in His kingdom of love in the earth—is the best antidote to priestcraft and Soviet materialism. But we have merely made a beginning. If we ask ourselves what should be done in this land, the reply leaps to our lips at once: "Strengthen and expand our work". In Poland we are not able to enter many important centers of population, including two of the first class, such as Cracow and Lodz. In White Russia a new literature is to be created, churches and schools are needed—among a people destitute often of even the necessaries of life. And across the frontier extending for nearly seven thousand miles is the last great anti-Christian empire of the world, waiting to send its propaganda of class hatred to the ends of the earth. What a challenge! Shall the Church at home decline it, or shall it endeavor to build on this Eastern frontier of Christendom a Church among the Slavs, filled with the spirit of Christ and ready when the time comes to enter into the great empire of Russia?

THE SEVENTH MISSION MEETING

On July 17-20, 1928, the Polish-Danzig Mission Meeting was held in Klarysew, Bishop U. V. W. Darlington presiding. Salient facts about the work and the appointments for the year are as follows:

Number of districts	3
Pastoral charges	13
Societies	13
Local preachers	12
Members	773
Infants baptized	6
Epworth Leagues	6
Epworth League members	188
Sunday Schools	15
Officers and teachers	36
Pupils enrolled	427

Woman's Missionary Societies		6
Members		84
Educational institutions		3
Teachers		25
Students		1,266
Orphanages		1
Officers		2
Children		16
Houses of worship		9
Parsonages		3
Contributions:		
Foreign Missions	$	41 00
Home and Conference Missions		41 00
Woman's Missionary Society		83 52
Preachers in charge		85 15
Superannuate Endowment Fund		81 99
Total	$	1,663 69

APPOINTMENTS

POZNAN AND SILESIA DISTRICT

Charles T. Hardt (1), Superintendent

Chodziez—Ludwik Zolkiewicz (1).

Czarnylas—Fryderyk Hebisch (2).

Grudziadz-Owczarki—T. J. Gamble (1); Wladyslaw Kaminski (2), assistant.

Katowice—Martin Price (6).

Ostrow—Kazimierz Laski (1).

Poznan Station—Charles T. Hardt (2); Konstanty Najder, junior preacher.

WARSAW DISTRICT

F. C. Woodard (5), Superintendent

Danzig—Albert Graessle (1).

Klarysew Circuit—Alexander Stefaniuk (1).

Klarysew School—Wladyslaw Dropiowski.

Lwow and Przemysl—Michal Kosmiderski (1).

Skolimow—Emil Majewski (1).

Warsaw, Central Church—F. C. Woodard (6).

Praga—Kornel Kuczynski (1); Louise May, helper.

English Language College—Winston Cram, teacher.

Students in Bible School—Jaroslaw Jellinek, Ludwik Chudy, Pawel Naguj, Adolf Slama, Stanislaw Zarzicki.

WILNO DISTRICT

Gaither P. Warfield (1), Superintendent

Dereczyn Circuit—Teodor Grabinski (1), supply.
Radoszkowicze Internat—Elizabeth Schatzman.
Slonim—John Witt (2).
Wilno—Stefan Bortkiewicz (2).
Woman's Work, Wilno District—Sallie Browne, Eurania Pyron.

SPECIAL APPOINTMENTS

Klarysew Orphanage and School—Wladyslaw Dropiowski, Director; Gaither P. Warfield, Business Manager.
Treasurer of Mission—Fred C. Woodard.
Editorial Secretary—Edmund Chambers (on furlough).
Owczarki Orphanage—T. J. Gamble, Director.
Bible Training School—Gaither P. Warfield, Director.
Executive Committee—Fred C. Woodard, Charles T. Hardt, Gaither P. Warfield, Wladyslaw Dropiowski, T. J. Gamble.
Managing Committee for English Language College, Warsaw—Fred C. Woodard, Gaither P. Warfield, Winston W. Cram.

THE RUSSIAN MANCHURIAN MISSION

BY A. F. GAVRELOVCHUK

It was during the successful campaign of the Missionary Centenary of our Church, that the modern apostle, Bishop Lambuth, who visited in July, 1921, Siberia in person. This man with apostolic vision could see the need of the people. His vision was beyond human understanding.

Seeing the great countries of Russia, Siberia and Manchuria with almost 200,000,000 population he could not help but explain it as "the greatest missionary opportunity of this generation." His enthusiasm and interest could not be satisfied unless the Board of Missions authorized the opening of work. The work was authorized. The pioneer evangelistic missionary was sent to Vladivostok, Siberia, where the work began.

The work was started in Harbin, Manchuria. Manchuria lies along Siberia. Siberia stretches some 3,600 miles from the Ural mountains and Caspian Sea to the Pacific Ocean.

Manchuria, which was once a Russian concession, is populated by 300,000 Russians. Manchuria resembles Russia more than China, for stores, houses, schools, culture and streets are of Russian fashion. Manchuria, Siberia and Russia are connected by a main nerve, the Trans-Siberia Railroad, which connects Europe and Asia. The Chinese Eastern Railroad is in mutual control of Soviet Russia and China.

Historical Sketch

Since it was decided to centralize the work in Manchuria, Harbin was selected as the central city, for it is the "Paris of East". In this city with almost 200,000 population, the missionary residence was erected, which was used also for the classes of business and administration courses.

In Harbin were opened three churches and educational institutions with an enrollment of over 1,000 students. These educational institutions were the best in the country. The Bible and the courses in Christian Ethics were

taught by local Christians. The future of these institutions was great from every standpoint.

The Clinic which was started due to a crying need rendered service daily to 100 cases. The total number treated was 33,142.

Under the able guidance of two missionaries, with the addition of S. Browne, a Ladies' Centre was organized. Here Camp Fire Girls had their meetings, kindergartens functioned, high school girls live, and many other useful things were connected with it. It was the safest place for young women of the country.

The Bible School under leadership of Brother Erwin, was doing wonderful work. Among many other good tutors Dr. H. C. Ritter, former professor of Duke University and Nanking University, gave wonderful service. This school produced more than fifteen preachers and many other Christian leaders.

The churches in Tsitsikar, Janlantun, Boohadu, and Manchouli City were opened. These churches cover over 1,000 miles of territory. In Jalantun the members were so enthusiastic that they erected their own chapel to worship. Manchouli City is a strategic point of Methodism. It is on the border line of Russia proper. The revival swept the city and conversions were in great numbers. This continues until the present time. Two preachers are on their posts there. They send literature into Russia and preach to great crowds that come across to hear them. In this town Russian citizens are almost all citizens of Soviet Russia. Trans-Siberia has great railroad shops here. It is the cornered centred. It is the gate to China, Mongolia and Russia.

STATUS OF THE WORK

The Board of Missions closed the work on orders of Bishop Ainsworth, who is in charge of the work. It was very hard on the people. Most of the work was closed, few churches surviving. It was hard to see all that cost so much efforts and money wiped away.

People faced hard difficulties, and rejoicing on the part of the enemies of Protestantism. It was hard enough to

carry the true message of God, but the closing but added more burdens. It seemed to us that we shall not be able to face all, but the grace of God and stoical courage of the people won the situation. Mockery, hatred, persecution, made us more determined than ever to attain the victory.

The churches that survived are doing wonderful work. The Epworth Leagues attract great numbers of Russian youth. The Sunday School and Ladies' Missionary Societies are doing splendid work in the way of evangelization and helping poor people. The attendance at churches are good. The period of curiosity has passed. The ones that come are interested in religion. The group of people gathers together to study the Bible. The magazine "Morning Star", which is the only Protestant edition in the East, is doing wonderful work. The call for this magazine comes from all over the world.

The problems and opportunities of the field are great. It should be remembered that all native workers are new converts who are not well equipped in Theological education, though they are highly educated in other ways. It is necessary to have an American missionary on the field for communication with authorities and general superintendency.

It is necessary to get better places, for our biggest church is in a basement, which is cold and damp. We need more funds to get better places, at least not worse than any other churches. We need publishing of hymns, and an increased number of "The Morning Star".

We have three evangelists who already are in Siberia and who are willing to start the work, but they need support—$30.00 per month each. The need of trained women leaders with full time given to the work is great. We have three trained missionary girls who need support—$15.00 per month each. There is necessity for opening two or three small rooms—preaching places where we would be able to reach people from all over the city.

The opportunity is at our hands. The cry is great. The fields are at our disposal. The call for work is great and constant. Numerous letters of which I shall give extracts will characterize the situation and need.

The letter from Blagovechensk, from Bro. Nikilai Smirnoff: "The closing hour is half-past ten, people do not want to leave. They ask us to continue to speak about God, they beseech us to pray . . . An old man of 70 shakes my hand and says, 'I have lived without God, but now I want to live with Jesus'."

From Irkutsk, Bro. Yakikoff writes about evangelism. Meetings are held with a great number of men seeking salvation. These people are mostly young people. Russian youth from the bitterness of materialism turns back to Christianity. They are anxious for spiritual truth, which they cannot find in the church they left, the Greek Catholic. We need preachers, we need literature. There are 50 communities which have only two preachers. Give us workers!

Delegation from Jalainor mines, near Manchouli, and from Zaton, near Harbin, are asking us to start preaching places for them.

Since there was no annual conference for two years, it is impossible to give exact numbers. The following gives approximately the statistics and appointments:

Number of districts	1
Pastoral charges	4
Sunday Schools	5
Local preachers	6
Epworth Leagues	4
Woman's Missionary Societies	4
League for the Protection of Children	1

APPOINTMENTS

Harbin—A. A. Gouroff, B. N. Bradovich.
Tsitsikar—G. V. Volegoff.
Jalantun—K. D. Egoroff.
Manchuli City—G. I. Yasinetsky, J. M. Pytakoff.
Emory University, Ga.—A. F. Gavrelovchuk.
Asbury College, Ky.—V. G. Osipoff.

THE SIBERIAN KOREAN MISSION

BY J. S. RYANG

It is a great privilege to make once more an annual report for the Siberia Korean Mission and to say again that God has blessed our work abundantly during the year. Indeed, God has been with us, especially in the difficulties we have had to face. While Korea was suffering from a drought this summer, North Kando and Siberia suffered from floods so that our farmers have lost a large part of their crops this year. But by several means God has spoken to the hearts of His people, and they have been drawn more closely to Him this year than ever before. Praised be His name!

Activities of the Mission

The Siberia Korean Mission has been able to establish about seventy centers in this territory, from which the gospel of Jesus Christ has been radiating, and we have been able to reach many people this year, especially in North Kando. There are over 1,000 new believers in the Mission today. Although the Superintendent was absent about five months of the year attending the Jerusalem Conference, the work was carried on as usual. All of our workers, both preachers, and Bible women, have been most faithful, and by the help of God we have determined to bring all the Koreans in Siberia and North Kando to Jesus Christ.

As the statistical reports show, the activities of the Church have brought forth good results this year. Three hundred and four persons, including 145 adults and 159 children, have been baptized during the year. Over 2,000 people have been enrolled in our Sunday Schools. In spite of the extreme poverty from which all our people are suffering, they have contributed during the year for all purposes over 12,000 Yen, including 1,560.00 Yen for the support of preachers and 230.00 Yen for general work. The number of Epworth Leagues and of Woman's Missionary Societies has increased, and the number of Daily Bible Schools, kindergartens, and primary schools has been great-

ly increased. But the best part of it all is that nearly all these institutions are being run by our local congregations with some little financial assistance from the Mission. So the Siberia Korean Mission is really operating under the principle of a self-supporting, self-propagating, and so controlling Mission.

A NEW MISSIONARY

We are very grateful to hear that the Board of Missions at Nashville, complying with our earnest and continuous request, has made appropriations for a missionary worker in North Kando in 1929. We believe that God has answered our prayers, and we trust that he has many other good things in store for this Mission, so that the millions of Koreans in exile in Manchuria and Siberia may be reached with the message of love and life.

MEMORIAL CHURCHES

I am very happy to say that there are four memorial churches in North Kando, including the one to be finished in the spring of 1929. They are the Lambuth Memorial at Rong Jung, Ivey Memorial at Twotoakow, Lacker Memorial at Ongsungnachai, and the Forster Memorial at Earltowkow, the last of which shall be completed next spring. We need a few more memorial churches to be built in our large centers and we hope that some kind friends of the Mission will build them for us. We need very urgently a large church at Kookchaka, which may cost $7,000 or $8,000 besides the lot. We have already secured a good lot for this church in the best part of the city.

THE OPPORTUNITY IN NORTH KANDO

The traveling facilities between Seoul and Kando have been improving every year, and now it is a comparatively convenient journey. One can travel on the train all the way with some degree of comfort. By leaving Seoul on the 8:50 train Friday morning, one could reach Rong Jung at 7:27 Saturday evening. Or by leaving Rong Jung at 8:55 Monday morning, one can reach Seoul on Tuesday evening at nine o'clock. The whole trip now takes less than thirty-

six hours, whereas formerly it used to take three or four and sometimes five days on land and water. As the travel becomes more convenient, more and more Koreans are migrating into North Kando. It is the task and also the opportunity for this Mission to reach them with the gospel message of faith, hope, and love, which they need. May God help us to save every man, woman, and child in this territory, which is already white unto the harvest!

THE EIGHTH CONFERENCE

The eighth annual conference of the Siberia Korean Mission was held at Rong Jung, North Kando, September 29, 1928. We regretted very much that our beloved Bishop Ainsworth was not able to come and hold the conference for us this year as he has done for the past two years. We missed him very much, but we were very glad to have Reverend L. C. Brannan of the Korea Conference with us this time, who preached for us every day. We thank God that He always provides for us something good in one way or another.

The official figures of membership which have been filed in our office for the Siberia Korean Mission from the beginning, are as follows:

Year	Full Members	Probationers	Total Adherents
1921	224	53	1,261
1922	1,212	479	5,976
1923	1,579	558	5,175
1924	1,467	328	3,863
1925	1,587	263	3,911
1926	1,515	316	3,639
1927	1,564	292	3,793
1928	1,580	259	3,712

You notice a radical decrease in the total number of adherents from 1924. By an agreement, the entire work in Northern Manchuria, 19 groups with 913 people, had been transferred to the Methodist Episcopal Mission on December 1, 1922, and through the result of signing an agreement with the Presbyterians in North Kando in September, 1923, we had to abandon 24 groups with 925 people in North Kando, besides we have had a great Bolshevik

storm in Siberia. These account for the reason of decreases. The Siberia Korean Mission has suffered one of the severest persecutions in the history of modern missions, but she is holding her own, so far as the membership is concerned.

THE ANNUAL MEETING

The eighth session of the Siberia Korean Annual Mission Meeting was held at Lambuth Memorial Church, Rong Jung, North Kando, on September 29-October 2, 1928. Rev. J. S. Ryang was president. The following are the statistics and appointments for the year:

Number of districts	2
Number of charges	16
Number of societies	77
Total number of workers	36
Korean preachers	22
Bible women	12
Colporteurs	2
Total number of adherents	3,712
Full members	1,580
Probationers	259
Baptized children	681
New believers	1,192
Baptisms this year	304
Adults	145
Infants	159
Number of Sunday Schools	36
Teachers and officers	125
Pupils enrolled	2,092
Number of Epworth Leagues	9
Number of League members	218
Number of Woman's Missionary Societies	22
Members	443
Number of Daily Bible Schools	6
Pupils enrolled	485
Number of kindergartens	2
Children enrolled	144
Number of primary schools	19
Boys enrolled	420
Girls enrolled	206
Number of church buildings	29
Number of parsonages	14
Total contributions	$12,336 24

APPOINTMENTS

J. S. RYANG (6), SUPERINTENDENT

KANDO DISTRICT

Yi Hwa Choon (5), Pastor in Charge

Daidoochun Circuit—Kim Hong Soon (3).
Euhoopyeng Circuit—Choi Sei Hwan (3).
Gookchaka Circuit—Chang Chook Sup (1).
Kyengsinhang Circuit—One to be supplied.
Ongsungnachai Circuit—Han Gook Bo (1).
Paikchogow Circuit—Yi Choon Sik (1).
Rong Jung Circuit—Yi Hwa Choon (1); Yi Ho Bin (1), assistant.
Tongow Circuit—Kim Deuk Soo (3).
Towtoakow-Earltowkow Circuit—Yi Yong Chung (1); Kim Dal Sup (1), assistant.
Bible Teacher and Evangelist—Yi Ha Yung (3).
Rong Jung Young People's Work—Kim Tong Chul (1).
Bible Colporteur for Kando—Cho Seung Kak (3).
Bible Woman for Rong Jung—Yi Mary (7).
Bible Woman for Towtoakow-Earltowkow—Yi Salome (2).
Bible Woman for Ongsungnachai—Paik Lucy (3).
Bible Woman for Paikchogow and Daidoochun—Chang Sinn Duk (4).
Bible Woman for Tongow—Kim Anna (2).
Bible Woman for Gookchaka—Pak Naon (2).
Bible Woman for Kyengsinhang—Choi Sung Duk (1).
Lay Leader for Kando District—Choi Duk Hwan.

SIBERIA DISTRICT

Kim Yung Hak (7), Pastor in Charge

Mongogai Circuit—Suh Yung Bok (1).
Nikolsk City Circuit—Yu Choon Kei (3).
Nikolsk Country Circuit—Do In Kwon (1).
Sucheng Circuit—Yi In Sun (1).
Vladivostock City—Kim Yung Hak (1); Yu Cha Hoon (2), assistant.
Yenchoo Circuit—Pak Duk Soo (1).
Bible Colporteur for Siberia—Kim Nak Yun (8).

Bible Woman for Vladivostock—Pang Maria (1).
Bible Woman for Nikolsk City—Pak Anesia (5).
Bible Woman for Nikolsk Country—Kim Maria (1).
Bible Woman for Sucheng—Oh Maria (2).
Bible Woman for Mongogai—Choi Alexandra (2).
Bible Woman for Yenchoo—Chai Anna (1).
Lay Leader for Siberia District—Yi Ho Choon.

PART III
HOME FIELDS

ANNUAL CONFERENCE MISSIONS

SUMMARY OF TOTALS

Total number of charges aided	1,814
Total amount appropriated for these	$378,241 23
Number of rural charges aided	1,419
Amount appropriated for these	$273,672 38
Average salary of these, including the appropriation	$ 1,004 13
Number of city or industrial charges aided	395
Amount appropriated for these	$ 74,220 12
Expended for other causes	$ 67,530 89
Total expended	$422,857 67
Total raised	$400,876 51
Total reserve	$131,159 39
Expended by General Board	$278,510 22
Grand total for missions in the United States by General and Conference Boards	$ 70,367 89

Note: This report does not include the reports of the Alabama and North Georgia Conferences.

Arizona Conference

Number of pastoral charges in the Conference	37
Number of pastoral charges aided	11
Amount appropriated for these	$ 910 00
Number of city or industrial charges aided	11
Amount appropriated for these	$ 910 00
Amount appropriated for other purposes	$ 35 00
Total receipts	$ 945 00
Total Expended	$ 945 00

What work has the General Board in your territory? Salary of Conference Evangelist and help given some of our charges, and the Mexican work.

What territory should be occupied by General Board? All the Casa Grande Valley which will be irrigated from the Coolidge Dam.

What measures have helped make your work efficient? Getting the right men on the charge.

C. R. Gray, *Chairman.*

BALTIMORE CONFERENCE

Number of pastoral charges in the Conference	219
Number of pastoral charges aided	78
Amount appropriated for these	$17,825 00
Number of rural charges aided	73
Amount appropriated for these	$15,925 00
Number of city or industrial charges aided	5
Amount appropriated for these	$ 1,900 00
Amount appropriated for other purposes:	
Pastor's School	$ 200 00
Expenses	$ 474 77
Total receipts	$18,025 00
Total Expended	$18,499 77
Amount of reserve carried over: Deficit	$ 474 77

What work has the General Board in your territory? Quantico, Va., and help at Wilken's Avenue Church, Baltimore.

What measures have helped make your work efficient? The creation of a Reserve Fund in former years, which enabled us to send checks to claimants quarterly.

B. V. SWITZER, *Chairman;*
R. G. MOWBRAY, *Treasurer.*

CENTRAL TEXAS CONFERENCE

Number of pastoral charges in the Conference	223
Number of pastoral charges aided	91
Amount appropriated for these	$17,500 00
Number of rural charges aided	82
Amount appropriated for these	$14,850 00
Average salary of these, including the appropriation, about	$ 1,050 00
Number of city or industrial charges aided	9
Amount appropriated for these	$ 2,650 00
School work	$ 500 00
Other items	$ 400 00
Expenses	$ 200 00
Total receipts	$19,450 00
Total expended	$19,450 00
Number of charges raised to self-support	1
Number of new missions inaugurated	3

F. P. CULVER, *Chairman;*
R. A. LANGSTON, *Secretary.*

DENVER CONFERENCE

Number of pastoral charges in the Conference	20
Number of pastoral charges aided	14
Amount appropriated for these	$ 900 00
Number of rural charges aided	11

Amount appropriated for these	$	650 00
Average salary of these, including the appropriation	$	636 66
Number of city or industrial charges aided		3
Amount appropriated for these	$	250 00
Total receipts	$	676 35
Total expended	$	676 35
Number of charges raised to self-support		4
Number of new missions inaugurated		3

What work has the General Board in your territory? The District and fourteen pastoral charges.

The average salary paid to the rural charge of $636.66 does not include the appropriation of the General Board.

This report is for the Conference year 1927-1928.

JOHN COX, *Secretary.*

EAST OKLAHOMA CONFERENCE

Number of pastoral charges in the Conference		136
Number of pastoral charges aided		37
Amount appropriated for these	$	6,500 00
Number of rural charges aided		35
Amount appropriated for these	$	6,000 00
Average salary of these, including the appropriation	$	800 00
Number of city or industrial charges aided		2
Amount appropriated for these	$	500 00
School work	$	300 00
Conference Secretary	$	300 00
Other items	$	150 00
Expenses and Mid-year Meeting	$	500 00
Total receipts	$	8,014 54
Total expended	$	7,750 00
Amount of reserve carried over	$	263 46
Number of charges raised to self-support		2

What work has the General Board in your territory? Help in maintenance of Brooks Institute, and Folsom Training School, Smithville, Oklahoma.

What measures have helped make your work efficient? The educational result of preparation for "Every Member Campaign."

E. H. CASEY, *Chairman;*
J. P. ATKINS, *Secretary.*

FLORIDA CONFERENCE

Number of pastoral charges in the Conference		231
Number of pastoral charges aided		60
Amount appropriated for these	$	15,400 00
Number of rural charges aided		19

Number of city or industrial charges aided	41
School work	$ 600 00
Conference Secretary	$ 3,900 00
Evangelism Commission, $100.00; Emergency, $3,000.00; Mission Extension, $6,000.00	$ 9,100 00
Expenses, C. M. S. and Board	$ 2,800 00
Amount of reserve carried over	$34,223 55
Number of charges raised to self-support	10
Number of new missions inaugurated	11

What work has the General Board in your territory? Latin work.

What territory should be occupied by General Board? Okeechobee District.

What measures have helped make your work efficient? Method of regularly grading missions in order to self support.

H. F. TOLLE, *Chairman;*
C. E. GUTTERIDGE, *Secretary.*

HOLSTON CONFERENCE

Number of pastoral charges in the Conference	256
Number of pastoral charges aided	61
Amount appropriated for these	$ 9,850 00
Number of rural charges aided	51
Amount appropriated for these	$ 8,225 00
Average salary of these, including the appropriation	$ 850 00
Number of city or industrial charges aided	10
Amount appropriated for these	$ 1,625 00
Amount appropriated for other purposes	$ 5,100 00
School work	$ 4,100 00
Other items	$ 109 00
Expenses	$ 500 00
Total receipts	$15,516 00
Total expended	$15,016 00
Amount of reserve carried over	$ 9,100 00
Number of charges raised to self-support	5
Number of new missions inaugurated	4

What work has the General Board in your territory? Hiawassee College Ct., and at Hillsville, Va., and some mission churches in the Knoxville District.

What territory should be occupied by General Board? Kingsport.

What measures have helped make your work efficient? Requirement every member canvass and religious survey or census.

J. E. WOLFE, *Chairman;*
M. A. STEVENSON, *Secretary.*

ILLINOIS CONFERENCE

Number of pastoral charges in the Conference	38
Number of pastoral charges aided	4
Amount appropriated for these	$ 400 00
Number of rural charges aided	4
Amount appropriated for these	$ 400 00
Average salary of these, including the appropriation	$ 800 00
Amount appropriated for other purposes	40
Conference Secretary, expenses	30
Printing conference minutes	$ 10 00
Total receipts	$ 455 00
Total expended	$ 440 00
Amount of reserve carried over	$ 15 00
Number of charges raised to self-support	1
Number of new missions inaugurated	2

What work has the General Board in your territory? Several charges in the conference receive money to supplement salaries of pastors.

What measures have helped make your work efficient? Every member canvass and help received from the General Board.

W. D. HUMPHREY, *Chairman;*
O. H. FREE, *Secretary.*

KENTUCKY CONFERENCE

Number of pastoral charges in the Conference	134
Number of pastoral charges aided	29
Amount appropriated for these	$ 6,700 00
Number of rural charges aided	26
Amount appropriated for these	$ 5,850 00
Average salary of these, including the appropriation, estimated	$ 900 00
Number of city or industrial charges aided	3
Amount appropriated for these	$ 850 00
Amount appropriated for other purposes	$ 400 00
School work, Student pastor and Pastor's School	$ 400 00
Expenses	$ 211 00
Total receipts	$ 6,230 00
Total expended	$ 7,861 00
Amount of reserve carried over	$ 1,993 00
Number of charges raised to self-support	1

What work has the General Board in your territory? Appropriating to two mountain missions.

What territory should be occupied by General Board? Much coal mining territory in Lexington District.

WALTER V. CROPPER, *Chairman;*
GEO. D. PRENTISS, *Secretary.*

LITTLE ROCK CONFERENCE

Number of pastoral charges in the Conference	146
Number of pastoral charges aided	35
Amount appropriated for these	$ 5,725 00
Number of rural charges aided	30
Amount appropriated for these	$ 4,485 00
Average salary of these, including the appropriation	$ 814 00
Number of city charges aided	5
Amount appropriated for these	$ 890 00
Amount appropriated for other purposes	$ 850 00
School work	$ 650 00
Expenses	$ 186 00
Total receipts, including surplus	$ 7,523 00
Total expended	$ 6,875 00
Amount of reserve carried over	$ 648 00
Number of charges raised to self-support	1

What territory should be occupied by General Board? Hot Springs Circuit.

What measures have helped make your work efficient? Close attention of our Presiding Elders with the help of the General and Conference Boards.

E. R. STEELE, *Chairman;*
JAMES THOMAS, *Secretary.*

LOUISIANA CONFERENCE

Number of pastoral charges in the Conference	163
Number of pastoral charges aided	32
Amount appropriated for these	$ 7,000 00
Number of rural charges aided	16
Amount appropriated for these	$ 3,450 00
Average salary of these, including the appropriation	$ 1,130 00
Number of city or industrial charges aided	16
Amount appropriated for these	$ 3,800 00
Amount appropriated for other purposes	$ 150 00
Other items	$ 1,356 64
Expenses	$ 84 12
Total receipts	$ 8,531 96
Total expended	$ 8,500 76
Amount of reserve carried over	$ 31 20
Number of charges raised to self-support	5
Number of new missions inaugurated	4

What work has the General Board in your territory? French Mission and St. Mark's Hall, New Orleans.

J. G. SNELLING, *Chairman;*
H. W. BOOTH, *Secretary.*

LOUISVILLE CONFERENCE

Number of pastoral charges in the Conference	173
Number of pastoral charges aided	56
Amount appropriated for these	$ 6,713 00
Number of rural charges aided	47
Amount appropriated for these	$ 4,929 00
Average salary of these, including the appropriation	$ 750 00
Number of city or industrial charges aided	9
Amount appropriated for these	$ 1,784 00
Amount appropriated for other purposes	$ 400 00
School work	$ 200 00
Expenses	$ 200 00
Total receipts	$ 7,376 19
Total expended	$ 7,113 00
Amount of reserve carried over	$ 253 19
Number of charges raised to self-support	2
Number of new missions inaugurated	6

What work has the General Board in your territory? Methodist Temple in Louisville, $900.00.

What territory should be occupied by the General Board? The mining territory of Western Kentucky, at least two counties.

What measures have helped make your work efficient? Co-operation on the part of Presiding Elders and Pastors.

W. A. GRANT, *Chairman;*
B. G. HODGE, *Secretary.*

MEMPHIS CONFERENCE

Number of pastoral charges in the Conference	190
Number of pastoral charges aided	46
Amount appropriated for these	$ 9,825 00
Number of rural charges aided	39
Amount appropriated for these	$ 6,785 00
Average salary of these, including the appropriation	$ 890 00
Number of city or industrial charges aided	7
Amount appropriated for these	$ 3,040 00
School work	$ 175 00
Other items	$ 201 74
Expenses	$ 77 18
Total receipts	$15,810 34
Total expended	$14,603 92
Amount of reserve carried over	$ 1,206 42
Number of new missions inaugurated	1

What territory should be occupied by General Board? Some territory in Lexington District and some in lowlands along Mississippi river.

W. F. MAXEDON, *Chairman;*
T. C. MCKELVEY, *Secretary.*

MISSISSIPPI CONFERENCE

Number of pastoral charges in the Conference	163
Number of pastoral charges aided	54
Amount appropriated for these	$15,800 00
Number of rural charges aided	49
Amount appropriated for these	$14,250 00
Average salary of these, including appropriation	$ 1,200 00
Number of city or industrial charges aided	5
Amount appropriated for these	$ 1,550 00
Amount appropriated for other purposes	$ 1,200 00
Expenses	$ 250 00
Total receipts	$11,720 00
Total expended	$12,110 00
Amount of reserve carried over	$ 4,000 00
Number of new missions inaugurated	1

What work has the General Board in your territory? Assist in paying salary of Rev. Charles Assaf, missionary.

C. C. EVANS, *Chairman;*
J. L. NEILL, *Secretary.*

MISSOURI CONFERENCE

Number of pastoral charges in the Conference	165
Number of pastoral charges aided	58
Amount appropriated for these	$ 8,274 00
Number of rural charges aided	60
Amount appropriated for these	$ 7,374 00
Average salary of these, including the appropriation	$ 1,267 75
Number of city or industrial charges aided	3
Amount appropriated for these	$ 900 00
Amount appropriated for other purposes	$ 150 00
School work	$ 150 00
Total expended	$ 8,424 00

V. O. WHITE, *Chairman;*
W. L. SCARBOROUGH, *Secretary.*

NEW MEXICO CONFERENCE

Number of pastoral charges in the Conference	50
Number of pastoral charges aided	18
Amount appropriated for these	$ 3,800 00
Number of rural charges aided	18
Amount appropriated for these	$ 3,800 00
Average salary of these, including the appropriation	$ 885 00
Other items	$ 99 67
Expenses	$ 15 54

What work has the General Board in your territory? The General Board helps to support the presiding elder of the Las Vegas District and the pastor at Las Vegas, where we compete with the M. E. Church. It also aids several small charges similar to those aided by the Conference Board. There are several new oil towns in the El Paso District where aid might be given in getting churches organized. One of the greatest home mission centers is Albuquerque.

CLYDE K. CAMPBELL, *Chairman;*
GEO. C. CORDEL, *Secretary.*

NORTH ARKANSAS CONFERENCE

Number of pastoral charges in the Conference	214
Number of pastoral charges aided	29
Amount appropriated for these	$ 4,410 00
Number of rural charges aided	24
Amount appropriated for these	$ 3,550 00
Average salary of these, including the appropriation	809
Number of city or industrial charges aided	5
Amount appropriated for these	$ 860 00
Amount appropriated for other purposes	$ 1,910 00
School work	$ 500 00
Conference Secretary	$ 50 00
Other items	$ 988 61
Expenses	$ 196 27
Total receipts (including balance carried over of $1,794.81)	$ 9,290 10
Total expended	$ 7,454 88
Amount of reserve carried over	$ 1,835 22
Number of charges raised to self-support	5
Number of new missions inaugurated	8

What work has the general board in your territory? Aid in salary of Pastor at Valley Springs, Ark.

R. E. L. BEARDEN, *Chairman;*
JEFFERSON SHERMAN, *Secretary.*

NORTH ALABAMA CONFERENCE

Number of pastoral charges in the Conference	300
Number of pastoral charges aided	81
Amount appropriated for these	$11,135 00
Number of rural charges aided	58
Amount appropriated for these	$ 6,985 00
Average salary of these, including the appropriation	$ 743 00
Number of city or industrial charges aided	23
Amount appropriated for these	$ 4,150 00
Amount appropriated for other purposes	$ 2,446 00
School work	$ 160 00
Conference Secretary	$ 1,200 00

Other items	$ 545 00
Expenses	$ 541 00
Total receipts	$10,901 00
Total expended	$13,581 00
Deficit	$ 2,680 00
Number of charges raised to self-support (Discontinued as Missions)	24
Number of new missions inaugurated	9

What work has the General Board in your territory? Italian Mission, Ensley; Good Will Industry in Birmingham.

JAS. D. HUNTER, *Chairman;*
F. K. GAMBLE, *Secretary.*

NORTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference	226
Number of pastoral charges aided	64
Amount appropriated for these	$22,900 00
Number of rural charges aided	46
Amount appropriated for these	$17,600 00
Average salary of these, including the appropriation	$ 1,591 00
Number of city or industrial charges aided	78
Amount appropriated for these	$ 5,300 00
School work	$ 1,700 00
Conference Secretary	$ 100 00
Expenses	$ 250 00

J. H. SHORE, *Chairman;*
F. S. LOVE, *Secretary.*

NORTH MISSISSIPPI CONFERENCE

Number of pastoral charges in the Conference	172
Number of pastoral charges aided	48
Amount appropriated for these	$ 8,750 00
Number of rural charges aided	45
Amount appropriated for these	$ 7,900 00
Average salary of these, including the appropriation	$ 996 00
Number of city or industrial charges aided	3
Amount appropriated for these	$ 850 00
Amount appropriated for other purposes	$ 650 00
Mission Pastor's School	$ 408 07
Expenses	$ 95 08
Total receipts	$11,174 14
Total expended	$12,464 38
Deficit	$ 1,290 24

What measures have helped make your work efficient? Entire Conference giving more effective Missionary Cultivation.

R. G. MOORE, *Chairman;*
S. H. COFFEY, *Secretary.*

NORTH TEXAS CONFERENCE

Number of pastoral charges in the Conference	201
Number of pastoral charges aided	65
Amount appropriated for these	$10,256 00
Number of rural charges aided	60
Amount appropriated for these	$ 8,425 00
Average salary of these, including the appropriation	$ 1,100 00
Number of city or industrial charges aided	6
Amount appropriated for these	$ 1,825 00
Amount appropriated for other purposes	$ 1,700 00
Conference Secretary	$ 1,500 00
Expenses	$ 90 00
Total receipts	$12,455 00
Total expended	$12,455 00
Amount of reserve carried over	$ 5 89

S. M. BLACK, *Chairman;*
J. W. SLAGLE, *Secretary.*

NORTHWEST CONFERENCE

Number of pastoral charges in the Conference	41
Number of pastoral charges aided	9
Amount appropriated for these (Assessed $1,500 paid)	$ 540 50
Number of rural charges aided	6
Amount appropriated for these (Assessed $1,150 paid)	$ 414 38
Average salary of these, including the appropriation	$ 746 00
Number of city or industrial charges aided	3
Amount appropriated for these (Assessed $350 paid)	$ 126 12
Conference Assembly (from Reserve Fund)	$ 14 00
Balance in Reserve Fund	$ 416 62
Total receipts	$ 600 59
Total expended	$ 540 50
Amount of reserve carried over to Reserve Fund	$ 60 09

What work has the General Board in your territory? Makes appropriations to thirty-one pastoral charges in the Conference.

What territory should be occupied by General Board? All of this Northwest area.

J. H. DILLS, *Chairman;*
W. J. RICHARDS, *Secretary.*

NORTHWEST TEXAS CONFERENCE

Number of pastoral charges in the Conference	189
Number of pastoral charges aided	59
Amount appropriated for these	$11,350 00
Number of rural charges aided	$ 54 00
Amount appropriated for these	$10,000 00
Average salary of these, including the appropriation	$ 1,050 00

Number of city or industrial charges aided	5
Amount appropriated for these	$ 1,350 00
School work	$ 100 00
Expenses	$ 200 00
Total receipts	$12,202 00
Total expended	$11,650 00
Amount of reserve carried over	$ 552 00
Number of charges raised to self-support	14
Number of new missions inaugurated	13

C. A. BICKLEY, *Chairman;*
T. C. WILLET, *Secretary.*

PACIFIC CONFERENCE

Number of pastoral charges in the Conference	82
Number of pastoral charges aided	17
Amount appropriated for these	$ 2,400 00
Number of rural charges aided	11
Amount appropriated for these	$ 1,600 00
Average salary of these, including the appropriation	$ 926 00
Number of city or industrial charges aided	6
Amount appropriated for these	$ 800 00
Expenses	$ 92 53
Total receipts	$ 2,795 91
Total expended	$ 2,492 53
Amount of reserve carried over	$ 503 38

What work has the General Board in your territory? The General Board supports the work of Wesley Church besides helping others.

What measures have helped make your work efficient? Visits by Dr. Perry and Institute work together with small reserve fund for expense.

THOS. L. LALLANCE, *Chairman;*
A. T. O'ROAR, *Secretary.*

ST. LOUIS CONFERENCE

Number of pastoral charges in the Conference	138
Number of pastoral charges aided	30
Amount appropriated for these	$ 5,300 00
Number of rural charges aided	25
Amount appropriated for these	$ 4,000 00
Average salary of these, including the appropriation	$ 1,200 00
Number of city or industrial charges aided	5
Amount appropriated for these	$ 1,300 00
Amount appropriated for other purposes	$ 800 00
School work	$ 300 00
Conference Secretary	$ 200 00
Other items	$ 200 00

Expenses	$ 300 00
Total receipts	$ 6,500 00
Total expended	$ 6,100 00
Amount of reserve carried over	$ 400 00
Number of charges raised to self-support	4
Number of new missions inaugurated	3

What work has the General Board in your territory? Kingdom House. Aids in work at Centenary, Arlington, and Marvin Memorial Churches.

R. B. KIMBRELL, *Chairman;*
A. C. JOHNSON, *Secretary.*

SOUTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference	136
Number of pastoral charges aided	29
Amount appropriated for these	$10,200 00
Number of rural charges aided	24
Amount appropriated for these	$ 8,200 00
Average salary of these, including the appropriation	$ 996 00
Number of city or industrial charges aided (partly rural except one)	5
Amount appropriated for these	$ 1,700 00
Clemson College Church	$ 2,000 00
Clemson College pastor	$ 500 00
Pastors' School	$ 167 00
Expenses and emergency fund	$ 1,400 00
Expenses	$ 230 34
Total receipts	$ 9,651 40
Total expended	$ 9,562 86
Amount of reserve carried over	$ 3,220 99
Number of charges raised to self-support	1

What work has the General Board in your territory? Parris Island; in the salary of C. B. Burns.

D. M. MCLEOD, *Chairman;*
L. L. BEDENBAUGH, *Secretary.*

SOUTH GEORGIA CONFERENCE

Number of pastoral charges in the Conference	222
Number of pastoral charges aided	56
Amount appropriated for these	$14,350 00
Number of rural charges aided	52
Amount appropriated for these	$12,250 00
Average salary of these, including the appropriation	$ 1,200 00
Number of city or industrial charges aided	4
Amount appropriated for these	$ 2,100 00

Georgia Pastors' School	$ 500 00
Conference Secretary	$ 2,000 00
Evangelist	$ 200 00
Expenses	$ 285 81
Total receipts (not including surplus fund)	$12,386 13
Total expended (Centenary surplus used)	$19,652 08

What work has the General Board in your territory? Gray, Mount Summit, Hamp Stevens Memorial Churches.

What territory should be occupied by General Board? Industrial work in Columbia and Macon.

What measures have helped make your work efficient? Activities of Conference Missionary Secretary; cooperation of Presiding Elders.

ED F. COOK, *Chairman;*
H. C. JONES, *Secretary.*

SOUTHWEST MISSOURI CONFERENCE

Number of pastoral charges in the Conference	137
Number of pastoral charges aided	36
Amount appropriated for these	$ 6,300 00
Number of rural charges aided	28
Amount appropriated for these	$ 4,400 00
Average salary of these, including the appropriation	$ 1,221 00
Number of city or industrial charges aided	8
Amount appropriated for these	$ 1,900 00
Amount appropriated for other purposes	$ 166 70
School work	$ 100 00
Conference Secretary	$ 29 15
Other items	$ 34 25
Expenses	$ 3 30
Total receipts	$ 7,009 60
Total expended	$ 6,466 70
Amount of reserve carried over	$ 4,827 06
Number of charges raised to self-support	8
Number of new missions inaugurated	8

What work has the General Board in your territory? Institutional Church, Kansas City, Mo.

W. A. TETLEY, *Chairman;*
T. B. MATHER, *Secretary;*
FRANK M. BURTON, *Treasurer.*

TENNESSEE CONFERENCE

Number of pastoral charges in the Conference	197
Number of pastoral charges aided	40
Amount appropriated for these	$ 7,525 00
Number of rural charges aided	36
Amount appropriated for these	$ 6,025 00

Average salary of these, including the appropriation	$ 813 88
Number of city or industrial charges aided	4
Amount appropriated for these	$ 1,500 00
Amount appropriated for other purposes	$ 300 00
School work (Cumberland Mountain School)	$ 1,350 00
Expenses	$ 122 85
Total receipts	$10,389 91
Total expended	$ 9,935 98
Amount of reserve carried over	$ 5,488 69
Number of charges raised to self-support	3
Number of new missions inaugurated	2

What work has the General Board in your territory? Social work at Meridian Street Church; Leoma Demonstration Charge.

JOHN W. BARTON, *Chairman;*
W. H. WISEMAN, *Secretary.*

TEXAS CONFERENCE

Number of pastoral charges in the Conference	244
Number of pastoral charges aided	86
Amount appropriated for these	$17,325 00
Number of rural charges aided	84
Amount appropriated for these	$17,025 00
Average salary of these, including the appropriation	$ 900 00
Number of city or industrial charges aided	2
Amount appropriated for these	$ 300 00
Amount appropriated for other purposes	$ 1,000 00
School work	$ 1,000 00
Total receipts	$18,000 00
Total expended	$17,325 00
Amount of reserve carried over	$ 750 00
Number of charges raised to self-support	3
Number of new missions inaugurated	4

What work has the General Board in your territory? Work at Bryan, Tex., for the Italians.

A. T. WALKER, *Chairman;*
F. E. FEW, *Secretary.*

UPPER SOUTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference	162
Number of pastoral charges aided	64
Amount appropriated for these	$20,850 00
Number of rural charges aided	34
Amount appropriated for these	$11,000 00
Average salary of these, including the appropriation, about	$ 1,200 00
Number of city or industrial charges aided	30

Amount appropriated for these	$ 9,850 00
Amount appropriated for other purposes	$ 3,275 00
School work	$ 200 00
Conference Secretary	$ 200 00
Other items	$ 2,500 00
Expenses	$ 375 00
Total receipts	$22,880 00
Total expended	$22,880 00
Amount of reserve carried over	None
Number of charges raised to self-support	3
Number of new missions inaugurated	2

What work has the General Board in your territory? Textile Industrial Institute at Spartanburg, S. C.

What territory should be occupied by General Board? Some industrial centers.

What measures have helped make your work efficient? A revolving fund of $12,000, interest only of which is to be used so as to avoid borrowing.

P. F. KILGO, *Chairman;*
O. M. ABNEY, *Secretary.*

VIRGINIA CONFERENCE

Number of pastoral charges in the Conference	294
Number of pastoral charges aided	60
Amount appropriated for these	$18,320 00
Number of rural charges aided	50
Amount appropriated for these	$12,910 00
Average salary of these, including the appropriation	$ 1,092 92
Number of city or industrial charges aided	10
Amount appropriated for these	$ 2,110 00
Amount appropriated for other purposes	$14,238 50
School work	$ 1,375 00
Other items	$12,350 00
Expenses	$ 513 50
Total receipts	$45,528 70
Total expended	$30,983 50
Amount of reserve carried over	$14,545 20
Number of charges raised to self-support	9
Number of new missions inaugurated	1

J. W. MOORE, *Chairman.*

WEST OKLAHOMA CONFERENCE

Number of pastoral charges in the Conference	124
Number of pastoral charges aided	42
Amount appropriated for these	$ 8,500 00
Number of rural charges aided	30

Amount appropriated for these	$ 6,000 00
Average salary of these, including appropriation	$ 1,195 00
Number of city or industrial charges aided	12
Amount appropriated for these	$ 2,500 00
School work	$ 300 00
Total receipts	$15,676 83
Total expended	$ 7,909 83
Amount of reserve carried over	$ 7,776 83

What work has the General Board in your territory? St. Mark Church and Lambuth and Panhandle District.

J. O. PETERSON, *Chairman;*
O. O. MORRIS, *Secretary.*

WEST TEXAS CONFERENCE

Number of pastoral charges in the Conference	185
Number of pastoral charges aided	79
Amount appropriated for these	$22,150 00
Number of rural charges aided	75
Amount appropriated for these	$20,550 00
Average salary of these, including the appropriation	$ 1,287 00
Number of city or industrial charges aided	4
Amount appropriated for these	$ 1,600 00
School work	$ 300 00
Expenses	$ 321 50
Total receipts	$24,280 40
Total expended	$22,771 50
Amount of reserve carried over	$ 21,170 30
Number of new missions inaugurated	3

What work has the General Board in your territory? Mexican Work in charge of Brother Onderdonk, and Soldier Work at Brackettville.

What measures have helped make your work efficient? The building up of a reserve fund to the point where we can pay all claims when due.

The adoption of the Constitution and By-Laws with slight changes, as recommended by the committee appointed by the Missionary Council.

J. W. ROWLAND, *Chairman;*
J. W. ALBRITTEN, *Secretary.*

WESTERN NORTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference	291
Number of pastoral charges aided	117
Amount appropriated for these	$37,940 50

Number of rural charges aided	80
Amounted appropriated for these	$20,115 00
Average salary of these, including the appropriation	$ 1,233 00
Number of city or industrial charges aided	37
Amount appropriated for these	$10,400 00
Amount appropriated for other purposes	$ 1,100 00
Summer School for Preachers	$ 400 00
Conference Secretary	$ 118 80
Expenses	$ 609 20
Total receipts	$60,768 72
Total expended	$33,960 58
Amount of reserve carried over	$26,808 14

What work has the General Board in your territory? Oteen Hospital.

What measures have helped make your work efficient? Our effort to keep a reserve fund for emergencies.

E. K. McLARTY, *Chairman;*
J. D. RANKIN, *Secretary.*

WESTERN VIRGINIA CONFERENCE

Number of pastoral charges in the Conference	142
Number of pastoral charges aided	28
Amount appropriated for these	$ 4,600 00
Number of rural charges aided	12
Amount appropriated for these	$ 1,550 00
Average salary of these, including the appropriation	$ 863 00
Number of city or industrial charges aided	16
Amount appropriated for these	$ 3,050 00
School work	$ 250 00
Expenses	$ 38 65
Total receipts	$ 8,112 70
Total expended	$ 7,713 90
Amount of reserve carried over	$ 398 90
Number of charges raised to self-support	9
Number of new missions inaugurated	8

What measures have helped make your work efficient? We are working under policy suggested by General Board and keeping in touch with every mission.

C. A. SLAUGHTER, *Chairman.*

1. The General Board has the following work in our Conference. I append names of charges, the district in

which located and the salary reported last year, also the amount now being received from General Board:

Name	District	Salary	Amt. Appr'ted.
Allen Ct.	Ashaldn	$1,000	$200
Greenup	Ashaldn	1,158	300
Herndon Ct.	Beckley	612	200
Fierco Ct.	Beckley	1,247	300
East Beckley	Beckley	1,450	200
Dunbar Ct.	Charleston	1,000	300
Epworth	Parkersburg	1,330	300

2. The following charges in our opinion should be continued to be aided by the General Board, namely, Allen Ct., Herndon Ct., Dunbar Ct. and perhaps Epworth.

It is the opinion of our Conference Board that a great deal of money should not be spent in the mining districts of the Conference, as the work is very shifting, does not show any signs of permanency and little advance is being made. In some cases, where the work seems to be taking hold and there is some evidence of development, it is worth while. We have been striving to be very careful in making our appropriations and in recommending appropriations to the General Board.

ARMY AND NAVY WORK

PARRIS ISLAND, SOUTH CAROLINA

BY C. B. BURNS, PASTOR

Location—United States Marine Corps Training Station, Parris Island, S.C., on the coast about midway between Charleston, S. C., and Savannah, Ga. The island is eight miles back from the beach, five miles long and three miles wide. It is thirteen miles from Beaufort, where I live. One can also go five miles by auto then two miles by boat to the station. This station has eight distinct sections with about five miles between farthest apart sections. More than $8,000,000 have gone into construction here. They have all the time 50 civilians employed in repairs and permanent construction. Now putting down several new wells for additional water supply for which they have on hand $50,000 worth of 12-inch pipe.

Personnel—The official quota of the Marine Corps is 18,000 officers and enlisted men. There are only two training stations—Parris Island and San Diego. There are 700 officers and enlisted men at Parris Island all the time in the headquarters detachment. At the time of service expires by retirement at 16 or 30 years or by 4-year enlistment the quota must be kept about full by new enlistments which bring to this station four or fve thousand new men a year. This station recruit territory includes the states east of the Rocky Mountains. A recruit must have a good, healthy body and education sufficient to enable him to speak and write plainly. The men are not selected for their social nor religious opinions and, therefore, we get them from all kinds of homes and community conditions. The officers must pass very rigid examinations. They and many of the enlisted men would compare favorably in intelligent tests with a like number of civilians in business of equal importance. For a long time after the World War the Marine Corps continued to accept men who could not read, and also men of foreign birth, but now a boy must be American-born and have some education. The number of Methodist, Bap-

tist, and Catholic men run along about 20% each of recruits. Only about 5% are not members of some church. The separation from home and church influences make a strategic necessity to help these young men. It requires only about seven weeks to put them through the training, then they are assigned to special duty in the many places in this and foreign countries where Marines are kept.

Activities—I preach to these new men every Sunday morning. Unless on special duty they come to my services and I thus preach to many Catholics and Jews, most of whom seem to enjoy our services. They all are surprised to find anybody here interested in their religious welfare, and many show real appreciation. This is a most important transitional period in their lives and our church is wise in keeping a preacher among these boys and men who come from the humblest to the best of homes of our country. No other church has a man here. Some others visit but do not live among the fellows as our Methodist pastor does. I also speak to these men just as they receive their equipment and start their training, then just as they are ready to leave for duty at some station in this or foreign country. In addition to the appeal for personal Christian character I strongly emphasize the great need for their good behavior among the natives in foreign countries where they keep several thousand men. Along through the years many return here and seem glad to find their old Methodist pastor friend still here, and tell him they still have the Testament he gave them years ago. I speak every Sunday at the big hospital where there is good opportunity to help men think right and pray. In all these years I have never called for requests for prayer and did not have some to accept the offer. In this station is a large Naval prison where an average of about 325 boys are being punished for minor offenses. I speak occasionally to these boys and also give them Testaments which the American Bible Society very generously and graciously give me for our men here. Every man who comes to Parris Island can get into the church of his choice if he be not already a member. I do not over urge this, but try to show the good in it, their duty, and how warm is the

heart of the Methodist Episcopal Church, South, towards them. I never allow any part of my service to make it appear that my church believes in war.

I am given very kindly official and personal permission to live among and preach to the men here. The Chaplains are very cordial and add much to my prestige, which is a great matter with the military. I should visit Headquarters in Washington every year (have been there once this year and was received most kindly), and also should visit other Marine stations occasionally. These visits open readily an avenue to men which may not be reached any other way.

This whole work is very difficult and often discouraging, but seeing so great an opportunity for service, and with the responses I do have, convince me more and more of the wisdom of this work.

QUANTICO, VIRGINIA

BY PAUL L. WARNER, PASTOR

The Marine Memorial Church was erected during the late World War for the purpose of rendering such spiritual and social service as the pastor in charge might find to do among the men who were enlisted in the U. S. M. C. and stationed at the Quantico barracks. At this time there were some 5,000 men stationed at Quantico. There are now only about 1,200 here, a condition, of course, which limits to a considerably degree the opportunities offered the pastor for such service.

Notwithstanding this fact, and also the fact that the United States Navy maintains two chaplains in the Quantico Post for full time service, the pastor of the Marine Memorial Church endeavors to come into contact with and help as many of the men as show any disposition to make use of and appreciate such service.

The church is always open for the men to come and go at their will. It is not simply a Sunday Meetin' House, but serves as a spiritual and social home for the men at all hours of the day or night. And the pastor is here to talk with them, encourage and inspire them to the best of his ability.

We have a library from which they are always at liberty to select and read at their leisure and as they are so inclined.

The Epworth League is conducted by the young people every Sunday evening, which a number of the Marines not only attend, but in which they also take active part in the singing, reading, talking, discussion and prayers. It does our heart good to hear the voice of these men in the Service leading a group of young people to the Lord in prayer. And we are sure that such proves a help to them when they later mingle with the more worldly-minded men of the barracks. The League also conducts monthly socials, with the aid of the pastor and his wife, which a number of the men attend and enjoy the wholesome entertainment and social contact, through which many of them become more interested in the devotional services of the League and in the other organizations of the Church in general.

The Sunday School offers another opportunity to help the men stationed here. Most every Sunday a number of them attend the school and receive instruction in the things pertaining to eternal life.

Since three other churches have been added to the duties of the pastor of Marine Memorial Church, he has been compelled to cut his preaching services at Quantico to two services a month with an extra service on all fifth Sundays. It is a rare thing that there are not to be found a few of the Marines in attendance at these services; and they always give the best of attention. We occasionally invite the Protestant Chaplain to preach for us at one of our regular evening services.

The pastor maintains correspondence with a few of the men after they are transferred to Nicaragua and elsewhere. In this way the influence of this church is extended beyond the bounds of Quantico, and even of our Church as a connection.

All of this is made possible by the appropriations of the General and Conference Boards of Missions. The few civilians who manifest an interest in the church manage to keep it open and serviceable. Largely through the efforts of Mrs.

Warner, the parsonage, which occupies the entire second floor of the Sunday School unit, has been made an exceptionally cozy, comfortable and pleasant place in which to live.

And so the work continues—nothing outstanding or exciting to mention, but a good, we hope, is being accomplished in the hearts and lives of the hundreds of men who pass through one or more of our services during the course of a year.

VETERANS' HOSPITAL, OTEEN, N. C.

BY L. W. COLSON, CHAPLAIN

The Methodist chaplain is on duty 44 hours a week and one Sunday of 12 hours a month, besides equally sharing one Sunday each month and all fifth Sundays (12 hours) with two other Protestant chaplains, and subject always to official call day and night.

Protestant chaplains hold weekly chapel service for ambulants and personnel, broadcasting same to bed patients. Several attendant families and members of the personnel are served by the chaplains. Better opportunity for intelligent ministry of mercy can scarcely be found.

STATISTICS

Patients admitted	1141
Patients discharged (132 by death)	1125
Patients present	590
Protestants	998
Roman Catholics	121
Jews and others	22
Methodists (adherents included)	592
Methodists present (35.4% patients present)	209
North Carolinians	460
Georgians	241
(Methodists, North Carolinians, and Georgians listed include those present November 1, 1927.)	
Accepted Christ (definitely)	17
Joined Methodist Church	7
Received Communion (not in groups)	29
Scriptures and Home Quarterlies (S. S.)	1091

ALONG THE BAYOUS OF LOUISIANA

BY J. C. ROUSSEAUX

Morgan City (a town of 6,000 souls), and surrounding territory for fifty or more miles, constitutes one of the greatest mission fields of our Church, but we are not by any means reaching it as we should. The Episcopalians and the Presbyterians have small churches in the town, but neither undertakes the work along the bayous here that we are attempting. Our Church has had a remarkable influence for a half century among the widely scattered peoples who make their living by the gun, the trap, the net, and the hook. During my pastorate here the past year people have come for fifty miles in gas boats, through the wild marshes, to do their trading, and to have their babies baptized. I shall not likely see these people until a similar religious necessity is upon them, and they come again with their babies, or else call me for a funeral.

As strange and inadequate as this may seem, it indicates that the Church has a hold upon these people. One of my first experiences here was to visit a small boat where the baby was too ill to be taken from the boat. So I went down to the river, and in that little craft whose cabin was so low that I had to stoop, there being two families on board, I dedicated the little sick one, and two other older babies to God, after straightly charging the parents about the religious training of their children. We have the greatest chance in the world to lay on the heart of parents the need of home religion. I tell them, "If these children do not learn how to pray to God, and live right, you will be responsible, as they will have a poor chance out in the world."

On the Mission Boat

A large part of our work is on the house boat or the small fishing gas boat. Here, gas has taken the place of the sail, and hundreds of these little boats are coming and going all the time, though some are tied up except during the trapping seasons, such as the boats of the buyers. No hour of

the day or night is free from the sound of gas engines, as the fishermen go day and night, returning as soon as they have filled their boats, to keep the fish from spoiling, and to get more ice. Even the "work boats" are trim in design, and kept well painted. Most of the owners are expert gas engineers, and skilled in the use of brush and tools. In fact, many men have builded their own boats.

There are very many people who live on boats, because there are such vast stretches of water, and one who does not know how to handle and travel in a gas boat could never reach the people. Examination of a map of South Louisiana will show the large amount of water. Morgan City is on Tiger Island. We are surrounded by more than half a dozen lakes and rivers, the largest of which is Grand Lake, an inland sea thirty-six miles long by ten or fifteen miles wide. Between this point and New Orleans, about a hundred miles, as the airplane flies, there are thousands of miles of navigable water. Morgan City itself has deep water, the Atchafalaya river being, as many think, the original outlet of the Mississippi. This river is only a hundred feet narrower than the Mississippi at New Orleans, and is ninety to a hundred and fifty feet in depth, being only eighteen miles from the Gulf of Mexico. We are one hundred and fifty miles nearer to South America than any other of our Southern ports.

TRAPPERS AND FISHERS

What I shall say of the means of livelihood of the people of Morgan City applies to the people of our mission work. Trapping, fishing, boat building, lumber making, shell crushing, moss gathering, and, of course, the usual commercial interests, are the chief occupations. The flood of 1927 and successive cane crop failures have led many to change their means of livelihood, or else compelled them to move out. Most of the fine cypress, "the wood eternal," has been cut out, and while the soil is as rich as any in the world, unless Congress will guarantee more adequate protection than the Jadwin plan seems to indicate at present, the immediate outlook is not promising. The present plan is a fuse

plug levee at the source of the Atchafalaya river, made to break before the gauge at New Orleans reaches the danger point. Such a break would throw by Morgan City, twice as much water as came in the flood of 1927, which covered most of the town, except the ridge on which our church is located, and the tracks. Efforts are being made with the hope of preventing this. The most interesting feature of the people is their relation to water, but they certainly do not need any more than they have.

The express agent reports that from seven to fifteen thousand pounds of fish are shipped from here daily. A fisherman, who knows the game, can make a hundred and fifty dollars clear in a few days' time. They do not always do so well. Certain trappers make money also, when they "hit it lucky." During the ninety-day season a trapper can make from two to eight thousand dollars clear. This fur business is a most interesting study. It runs to a million and a half dollars a season here. I saw my first fur auction by the trappers last fall. There was a group of men huddled together, and I thought it was an argument or a fight, till I drew near and saw the pile of pelts on the ground. Once I saw a fruit truck, loaded and covered, and wondered why there were men with high power rifles following in a car. I was told, "They have no bananas; they have $80,000 worth of fur on that truck, headed for a ship in New Orleans." Most of this load was musk rat hides.

Competition among the trappers is keen. They have really been thwarting their best interests in out-bidding one another for grounds. Four trappers, brothers, recently paid seven thousand dollars for the lease for one year only on a piece of marsh land. This was double what they paid last year, but I am told they will make twelve or fifteen thousand dollars next year on the land. Large owners are making it hard on the poorer men, however, and the last time I went to preach at Bayou Shaeffer, we had only a small crowd, as nearly every boat had gone to a trappers' meeting. They are beginning to get together. Some of them make very little, and none has ever been taught or led to support the Lord's work as he should.

I have not the space to tell of the most wonderful oyster beds in the world, or the interesting features of moss manufacture. Many men, women and children gather and sell green moss, which is cured and ginned, for upholstering in cars and furniture. Men and women work in the factories. So, also do men, women and children work in the shrimp and oyster houses. A number of our people divert their energies to shrimping in the Gulf waters in season. A man can make three to six dollars a night catching bull frogs, which bring seventy to ninety cents a pound in New York. The man gets ten cents a pound. He wades waist-deep in mud and water and battles snakes and clouds of mosquitoes. One can make eight or ten dollars a night crabbing. Large crabs bring ten to twelve cents a dozen. It is interesting to see the little child, or older person at the shrimp factory. "A dime a bucket for cleaning the shrimp." The dime is placed in the bucket when it is emptied into the vats.

Thus, I have shown at length how the people live. At the opening of last trapping season sixteen hundred people left Morgan City for the bayous and marshes. Our congregations were depleted, and they were so widely scattered that we could not meet our appointments at Du Chene and the Shaeffer. When they put their traps out under the water, they "run" them every day, unless it is too warm, until the season is over. If too warm, the rat does not come out to feed, but remains where it is cool, under the mud and water in his hole.

CHURCH WORK

Our station Church at Morgan City has received a number of these people. When I first came here, I was told I would have to preach different sermons for these trapper and fisherfolk. Most of them go in the evening. Morning methods would have to be different from those of evening, for in the morning I would have college and university people, and in the evening there would be people who could neither read nor write. I have found it so. But I am convinced that all people alike need the simple Gospel of Jesus Christ, and I am trying to give it to them. Some of the peo-

ple from the mission points come to the services here in town, travelling ten or fifteen miles in boats. I believe every cent of money spent there has done good. It is a slow process, and requires long and patient effort, but our success has been so pronounced, that we should never think of giving up.

Work has been done at four points, Bayou Shaeffer, Bayou du Chene, Persimmon Pass and Bayou Boute. The flood of '27 drove most of the people from the last two places, and not much has been done there since. I conducted the funeral of a young fisherman and his little boy drowned on the Boute. For three days they dragged in eighty feet of water. Relatives said they promised God if they "caught" the bodies, they would "pass them through the Church." I conducted their double funeral in the Church. From Persimmon Pass a family came regularly to Church here, until recently, and that is twenty miles away.

The main mission point is the Shaeffer, where the little Church with its cross stands on the land of an oil company on the banks of the stream. I gave the Sacrament to sixty-two people at this Church recently. We held our second quarterly Conference there this year. It was their first Conference, and the newly appointed Presiding Elder, the Rev. W. L. Doss, Jr., gave us full time, splendid support, and fine sermons. One of our stewards took his big moss boat, and the Elder and members of the Conference accompanied our mission boat. Bad weather prevented a larger crowd and refreshments, but there was a fleet of boats and I counted seventy-five people inside the building. There were a few Roman Catholics. All others are in our Church. It was during the missionary cultivation period, and they put us over the top by giving fifteen dollars to the free-will offering. It was their first missionary offering, and was encouraging.

These people are honest, they pay their debts, they are reverent and attentive, but none of them can read or write, or sing a note. It is pitiful to see their ignorance. A few of the children can sing a little. Brothers R. M. Brown and Leon Picone, encouraged by their Elder, Dr. R. H. Harper,

started this work, and these fine results have followed: Our Mission Board paid for a summer school taught by Brown and some of his young people, with Picone, and the results of that school are seen yet. After the people had recovered from the flood last year, they paid for the school themselves. This year they are enjoying their first public school, which had been so long sought, and their first free night school for adults. Our State Board of Education is instituting these schools wherever possible, to reduce adult illiteracy. I do not hesitate to say that, now that they are receiving the Gospel regularly, their greatest need is education. We can not have Sunday Schools or prayer-meetings because no one can read or write. They are willing, but powerless to do anything. Their ignorance is dense. They come to have their babies baptized, and do not know how to spell the names they make up for them. I baptized a half hundred last year. They are religious, and if we could only train a few for leaders, we could do better.

One Monday morning early a young couple came here, and Mrs. Rousseaux, who goes with me on the boat, and has been a great help to me, thought they had come to be married, and called me in. We sat down and talked. Incidentally, I learned my visitors were married; they had left the baby at home. Eventually, I asked, "Is there anything I can do for you?"

"Yes, Sir, we came for the Sacrament. We made confession last week, and did not get to come to Church in so long, we did not feel right not to have the Sacrament."

While I shaved and took off my overalls, the assistant pastor went down town and secured the necessary "elements." We had a gracious Communion service in the Parsonage. Those people can neither read nor write. The little lady sings a little. If I could give such earnest Christians the fundamentals of an education, they could be my key people down on the Chene. We could have a prayer-meeting and a Sunday School. As it is we have neither. As you will judge, many of these people are converted Roman Catholics.

AN OPPORTUNITY

If you have been interested to read thus far, I am sure you will agree that this is one of our finest missionary opportunities.

Not all the people are French. The French here speak English well. There are people of German and English descent on the Shaeffer. A few here speak German. Not all natives of this state. Many from the North and East have found their way to the wilds of Louisiana. If a man wants to lose himself, desert or mountain could hold no greater seclusion than the marshes.

Most of our people know that Mr. T. L. James, of Ruston, La., gave the money for our mission boat, named for his mother, Elizabeth James. Our young people from Morgan City accompany us on our trips and help us with the singing. It has been necessary to do hard manual labor on our boat, because we did not have enough funds to keep it up as it should be. We have no boat house, so we must watch it every day or so, to see that it is properly moored, and that no other boat has damaged it. A boat has to be hauled out every six or eight months, cleaned and painted, and as the hot sun opens the seams, it must be corked. Recently we had to put into a mud bank, to keep from going down in 80 feet of water, nothing between us and the bottom, because the sun had opened the seams. Several times she has sunk at the landing from this cause, and this means a week of hard work removing oil and water from engine. In addition, there was a magneto bill of $25.00.

However, we have a very serviceable boat. The day our Elder was with us the engine on the big boat broke down, and we towed the crowd on the sixty footer back ten miles to Morgan City. We got wet from a heavy down-pour, and were late at church. Our boat has a powerful four-cylinder Gray motor. Last year we improved the safety and running condition greatly by moving the engine back in the boat three feet, and overhauling at a cost of seventy-five dollars. We did this because in rough water one day with the wind on our stern, she did a nose dive toward the bottom. We righted her by shutting off the gas, and heading her in the

trough toward the shore. We suffered no further excitement except the chill of water to my waist. Of course, all agree that these gas boats must be used with caution in rough weather.

On one of our trips last summer we were accompanied by the Presbyterian Pastor, Dr. C. O. N. Martindale, and his family. It was drizzling rain at the start, and heavy, black clouds stood in our way. We pushed on through what proved to be a terrific thunder, lightning, and rain storm. As our friends at the Mission would say, the old Shaeffer was "rarin' " that day. We pitched and plunged on through the waves; I was fortunate in having a visitor to preach for me, as the forward windows by the wheel had been broken out, and I was so drenched, alternately, by the cold rain and the hot waves, that I had neither "soap" nor starch left. We found a packed house awaiting us. I am sure that Dr. Martindale's travels in Palestine were no more exciting and thrilling than this experience.

INTERESTING EXPERIENCES

Some of the most interesting and educational experiences of my ministry have been in this section where so many of the Lord's flock are scattered far and wide. One of our most thrilling trips was made last summer. We went to Bell Isle, that island at the mouth of the river made famous by Lafcadio Hearne's "Chita," with his wonderful description of the marshes and their hundreds of flowers, the streams, and the sea. As we made the same trip down the river that the North Star made on the morning of the storm of fifty eight, we thought about those unsuspecting people of the French aristocracy of this section who were swept to their doom. The fishermen Mr. Hearne describes may still be seen in their descendants. We were lost most of the time going and coming, went twenty-five miles out of our way, but got there, and twelves miles from the island we could see that remarkable dome of salt (and oil, no doubt), rising two hundred feet above the surrounding marsh and bayous. The chimney of the old salt works, standing out among the wonderful trees and shrubbery of the island, is

the silent sentinel of a scene of beauty and solitude. We pushed our prow to land in a covey of partridges, caught a mess of fish where we landed, and ate lunch under the oaks.

Our return trip was most disconcerting, as the tide had changed, or was still, and a dozen different bayous would have led us back to the Gulf of Mexico with nothing to eat, no gas, and the night mosquitoes. When lost in the most hopeless way, we would run our prow around the bend to the light of some friendly trapper's camp, and so on our way. Such territory as we explored that day extends in every direction. Scattered far and wide are boats, camps, and movable house boats, all holding people who need the Gospel, the Church, and Religious Education. The people are friendly and ready to listen. It would be fine to have a full-time man on a cabin cruiser to live among them.

How would you like to go to church in a boat, and worship in a church whose congregations come in boats? There is a thrill in it, something of a "kick," especially after the services are over, and all the boats leave at once, splitting open the water, and there is a race, and the Elizabeth James passes them all, while hats and handkerchiefs are waving, and we shout, "Good Bye."

FRENCH WORK IN LOUISIANA

BY ELLA K. HOOPER

The greatest need of the French Mission Work is that the whole Church be awakened to a full realization of the conditions existing here, the extent of the problem, the intensity of it, and the unusual possibilities for accomplishing a definite end, if the evangelization and Christianization of the French should really become of vital concern to our Church.

We need to clear our minds of all preconceived ideas of the work and take a new start. The first necessity is to realize that we are dealing with a vast problem, that the conditions indicated are not confined to a few isolated Parishes, but are found to prevail, to a degree not generally realized, even by the Church leaders of our own Conference,

over a territory comprising about a third of the State of Louisiana.

The number of the French in Louisiana is estimated as above five hundred thousand, exclusive of the city of New Orleans—a number almost equal to the combined populations of the city of Memphis, Nashville and Atlanta. We would be profoundly stirred if we suddenly realized that ninety per cent of the populations of these proud cities of the South were in deep economic, social, and religious distress and darkness, but it is harder to visualize the needs of an equal number of people in a rural setting.

That there are strong Protestant Churches in south Louisiana must be admitted, but they are composed of and minister almost exclusively to "Americans," and are not generally very successful with the work of evangelizing the French within their bounds. The vast majority, therefore, of the French in Louisiana are still practically unreached by Protestant Christianity.

COMPACTLY SETTLED

While the French work outside the city of New Orleans is preeminently rural we must bear in mind that we are not dealing with sparsely settled, isolated rural communities, but with a compact grouping of populous settlements stretching for miles along the numerous waterways and connected with the towns and cities by excellent roads. There are still some sections that can be reached only by water, but these are exceptions and not the general condition.

This means that the Church can reach the people far more effectively and with less expenditure than is usually the case with rural work. We are not dealing with a migratory people and therefore have the advantage over most of the other types of missionary endeavor with immigrants or other Latin-American groups within the nation. The French are responsive and capable of high development and of rendering effective spiritual service and are worthy of our best.

HISTORY OF THE WORK

Let us remember, too, that our debt to the French in Louisiana is of long standing. It is well known that they occupied this territory long before our Anglo Saxon ancestors moved in, but, though they have now been a part of the American nation for more than a century, they are still "strangers within our gates," separated by language, religion, and customs from an equal share in the rights and privileges of true citizenship and cut off from the rich spiritual heritage of the nation. Let us delay no longer but awake to the needs and possibilities of this great field.

Real missionary work for the French was begun by our Church about twenty-one years ago when the Rev. Martin Hebert began his evangelistic work in the Parishes of Terrebonne and LaFourche and organized the first French Methodist Church at Bayou Blue. Since then the work has grown steadily, even marvelously rapidly, considering all the conditions, and we have come to the time where we are ready for a great advantage program, if the Church is ready to undertake in earnest the completion of this task of Christianizing the French in Louisiana.

God's hand has been upon the work through all these years, guiding and strengthening all the plans so that a forward move grows naturally and without waste upon all the work that has already been builded. Plans and methods have been tested out, the character and ability of the people have been proven, the physical equipment already secured is strategically located and of continued usefulness. The people already under the influence of the Church are ready to form a strong nucleus for a greater work and the few young people trained for leadership will be ready to do their part whenever we are ready to help them with better rural churches and a more adequate Church program meeting all the needs.

NATURE OF THE WORK

In the territory just south and west of New Orleans the most comprehensive program is being carried on and this work should be strengthened to form the training camp for

the whole French rural problem. This past year a forward step has been taken in making the Pastor of the Houma charge the Superintendent of all the work of this immediate territory and placing the French preachers under his direction. In this way the work is better unified and greater plans can be made.

The great need is still for trained local leadership. The MacDonell French Mission School, maintained by the Woman's Department, has done outstanding work in this line and in cooperating in all the rural Churches with the religious training and the social service work of the various communities. This school which is now only a Junior High School, that is, carrying the grades only through the ninth, should be strengthened for this important work by making it a complete High School. The need for the upper grades has not been manifest heretofore as there were so few pupils ready for the advanced work, but there is now greater demand and it is important to hold these pupils and give them the intensive training for future leadership in the French work, not only locally, but throughout the bounds of the French territory.

A literature adapted to the special needs of the French should be developed, recreation, social service, and a more adequate program of Christian instruction and training should be attempted. Well built rural Churches should be planned in the centers and means of transportation provided for those within a radius of about four or five miles. If at least one rural church in this section could be well planned, equipped and managed to serve as a demonstration and a training center it would materially advance the work of the whole field.

Our Church faces a marvelous opportunity and a great challenge in the French work. We have accomplished much, but in order to conserve past achievements and to capitalize the present we must do more and better in the future. Investments made now in the French work will bring abundant returns in the not distant future.

STATISTICS, MISSION WORK, NEW ORLEANS DISTRICT

FRENCH WORK

Number of districts	1
Number of charges	4
Local preachers	3
Members	686
Total enrollment in Sunday Schools	565
Additions on profession by faith	60
Additions by certificate	63
Contributed for all purposes	$4,283 00

OTHER WORK

Number of charges	5
Members	908
Total enrollment in Sunday Schools	544
Additions by profession of faith	74
Additions by certificate	46
Contributed for all purposes	$9,875 00

APPOINTMENTS

FRENCH WORK

Bayou Blue—C. J. Thibodeaux.
Houma—B. H. Andrews.
Lafourche—A. D. Martin
St. Martinville—A. M. Martin.

OTHER WORK

Delta Circuit—To be supplied.
Morgan City (Boat Work)—J. C. Rousseaux.
St. Marks (New Orleans)—W. H. Giles.
Patterson—J. W. Suddith.
Reserve and New Orleans Circuit—A. J. Martin.

WORK AMONG MEXICANS

The Texas Mexican Mission

BY FRANK S. ONDERDONK, SUPT.

Since the organization of the Texas Mexican Mission by Bishop Lambuth fifteen years ago, it has grown steadily. Every year has been an advance over the former until the one last closing showed that nearly a thousand had been received into the church of which some 750 were on profession of faith.

In finances great advances have been made. From a meager beginning in those days, the Mission has grown to where a total of over $28,500 was raised last year. The Mission always raises every dollar of its conference assessments. For Missions it raises practically an average of fifty cents per member. We have five congregations that are entirely self-supporting and two others which will probably become so the coming year.

The field is a large one, being about a thousand miles long by over 500 wide. This is covered by the superintendent by rail and auto. The Travis Park Church of San Antonio, which pays the Superintendent's salary, also furnishes him with a good Dodge car, which has been arranged as a sleeper, which makes for economy. A small gasoline stove and refrigerator is carried and one is very independent of hotels and the lack of a place to eat. The car enables us to carry along a stock of books and Bibles, hundreds of which we sell, as well as distribute tracts by the thousands. Last year we made nearly 18,000 miles in the car.

We have had some wonderful meetings. On the first night of the Mission meeting, I announced that on the next Thursday night I would present a Bible to the oldest person present not a member of the church. When the night came for the presentation, it was ascertained that the oldest was a man about sixty-two. He was a restaurant keeper and a hard case. His place of business was a place famous for gatherings of the baser sort. There was drinking and gambling carried on.

I asked him to come forward to the altar and receive the Book, which he did. I told him how I hoped that it might be a great blessing to him.

At the close of the sermon I made the altar call and this man was the first to get to the altar, where he surrendered to God and was happily converted. He carried this Bible and his new experience back to his restaurant and notified the old "gang" that he was done with sin and that if they visited his place they had to do so with decent conduct. His entire life was changed and he is faithful to this day.

In this same meeting there was a young man who was teaching a private school in Spanish. This school was largely patronized by the Roman Catholics of the town. He attended one service and was deeply impressed, but the Romanists found it out and advised him that if he attended the Protestant meetings, they would cease to patronize his school. This frightened him away. But the Holy Spirit had carried the message to his heart and he came back and was converted. I baptized him the last night of the meeting. The Romanists left him cold, but our own people took hold of the school enterprise and stood back of him. The work continued to flourish and the pastor opened up an appointment there and today it is a flourishing mission.

BROWNSVILLE, TEXAS

This is our newest congregation. Though it is a city of twenty-five thousand people and largely Mexican, we had never established work there. In the first place, the Presbyterians occupied the field and in the next place we did not have the money with which to adequately occupy it. At last conference, however, a committee came from there and asked us to enter the field. We have done so. The congregation is only seven months old and we have 57 members, 82 in the Sunday School and 32 in the Epworth League. The people are of the high class and are heartily supporting the work. They pay half the pastor's salary and expect next year to be self-supporting. They have just raised $1,200.00 toward the new church which we hope soon to build in that place.

Alejo Hernandez, the first known Mexican Protestant and certainly the first Mexican preacher, was converted in this city. We ought to build an Alejo Hernandez Memorial worthy of that faithful man of God who did such a great work for Methodism.

HOLDING INSTITUTE

This is our greatest boarding school for Mexican boys and girls, and is situated at Laredo. The present year sees the greatest enrollment in its history. They are crowded for room. There must be over 250 boarders with a great number of day pupils. Some of these young people come from the best families of Mexico. Every year we hold a revival in this school and a mighty work of grace is always the result.

VALLEY INSTITUTE

This is a smaller boarding school for girls situated at Pharr, in the Rio Grande Valley. Every bed is taken at present and the work being done is of the highest order. A new building has been constructed this year which has greatly added to the usefulness of the institution.

WESLEYAN INSTITUTE

This is our boarding school for Mexican boys and is situated in San Antonio. With adequate building just finished we will be able next year to accommodate some 150 and we hope to see it filled. There are more than a hundred at present, with several ministerial students.

WESLEY HOUSES

These are maintained in San Antonio, Dallas, Fort Worth and Thurber, Texas. They are a great arm of power in taking care of the social condition surrounding them as well as strong supporters of the church. They are effectually interpreting Jesus Christ to thousands of the unprivileged classes which otherwise might never know Him.

EDUCATIONAL NEEDS

Due to the disturbed conditions in Mexico at the present time, we have the greatest opportunity of our history to educate the young people from the best homes in that land. We have a school in the Valley of the Rio Grande, one in Laredo and one in San Antonio and two in El Paso, but we should have a good boarding school for Mexican girls at Eagle Pass, Texas. It would get fine patronage from both sides of the Rio Grande.

We must put a full-time man in Brownsville the coming year. Work must be up in Abilene, Texas, where there is a considerable Mexican colony. We should have two new men in the Rio Grande Valley section at next conference. Thousands of Mexicans will continue to flow in there. The acreage of citrus fruits that is being planted is astounding. The whole country is developing and we must keep pace with it.

WESLEYAN INSTITUTE

BY W. W. JACKSON, DIRECTOR

The past year has been one full of encouragement in Wesleyan Institute. Our pressing needs for additional space has been met by the purchase of fifteen additional acres of land by the Mission Board. This has already proved to be a wise purchase because in addition to furnishing adequate grounds for student activities we have provided protection against the rapidly encroaching developments by real estate companies.

Mr. and Mrs. R. M. McFarlin have again demonstrated their loyalty to the Church by giving to the Institute a beautiful fireproof building at a cost of approximately fifty thousand dollars. This building, in addition to a spacious dining room and kitchen, provides living quarters for teachers and about fifty students. The entire building is modern in every respect and is a great blessing to our work.

In the academic department we have a record of which we are proud. Thus far every student who has graduated here has gone on to a higher institution and so far as we know not a one has failed to make a good record.

Our annual evangelistic campaign was under the leadership of the Reverend R. J. Parker, who rendered us a fine service. A number of students joined the church and a large number professed conversion who did not join on account of opposition from home. It is impossible to estimate the extent to which our students accept the gospel. Many of them never make public profession because of the attitude of their families, but it is safe to say that they never go away the same.

THE TEXAS-MEXICAN MISSION MEETING

The fifteenth annual session of the Texas-Mexican Mission was held at Edinburg, Texas, on October 3-4, 1928. Bishop W. B. Beauchamp presided. The following are the statistics and appointments:

Number of districts		1
Pastoral charges		31
Number of societies		71
Total membership		629
Adults baptized		494
Infants baptized		284
Epworth Leagues		38
Membership		1,031
Sunday Schools		67
Officers and teachers		338
Pupils enrolled		3,805
Woman's Missionary Societies		20
Members		346
Educational institutions		3
Teachers		35
Students enrolled		500
Houses of worship		43
Number of parsonages		21
Contributions:		
Home and Conference Missions	$	1,551 17
Church extension		200 00
Education		210 00
American Bible Society		47 00
General Conference expenses		38 29
Woman's Missionary Society		1,678 43
Preachers in charge		10,159 00
Bishops		111 68
Conference Claimants		300 00
Grand total for all purposes	$	28,580 00

APPOINTMENTS

Frank S. Onderdonk (15), Superintendent

Alice Circuit—Alberto Moreno (2).
Austin and Rincon—J. N. de los Santos (2).
Bastrop Circuit—D. Salazar (3).
Brady Circuit—Antonio Guillen (4).
Crystal City Circuit—Sabas Guevara (2).
Corpus Christi Circuit—H. G. Gutierrez (1).
Cotulla Circuit—Jose Salazar (1).
Dallas and Sherman—F. Segovia (1).
Del Rio and Brackett—E. Vidaurri (1).
Donna Circuit—Pablo Vilches (1).
Eagle Pass—F. E. Soto (2); A. R. Cardenas (4), assistant.
Edinburgh—J. M. Vazquez (1).
El Divino Salvador—E. Lujan (1).
Floresville and Kenedy—A. Rodriguez (2).
Fort Worth Circuit—P. G. Herrera (1).
Georgetown Circuit—A. Nanez (2).
Houston and Galveston—C. G. Garcia (2).
Kingsville and Bishop—L. F. Castro (1).
Laredo and Holding Institute—Frank Ramos (2).
Lubbock—Santos Romo, Sr. (2).
Mission—A. L. Martinez (5).
Pearsall Circuit—Juan Medellin (1).
Pharr and McAllen—Zenon Moraida (2).
Port Arthur and Beaumont—P. G. Verduzco (5).
Raymondville and Brownsville—D. G. de la Garza (4).
Rio Grande City Circuit—B. Hernandez (1).
San Antonio, Trinity and El Mesias—Eleazar Guerra (1); C. Lazas de la Vega (1) and Liberado Castillo (1), assistants.
San Marcos Circuit—Pedro Sanchez (4).
Seguin and Waelder—Juan B. Flores (1).
Valley Circuit—J. N. Munoz (1).
Missionary in Mission—Mrs. C. A. Farias.
Del Rio Day School—Mrs. Zulema Rodriguez.
Holding Institute—J. M. Skinner, Superintendent; Misses E. Leveredge, M. Clendenning, and Anita Real, missionaries.

Wesleyan Institute—W. W. Jackson, Superintendent; M. Narro and Miss Minnie Webb, teachers.
Valley Institute—Miss G. Swanson, Principal.
Wesley House, Fort Worth—Miss S. Mitchell.
Wesley House, Dallas—Miss Annie Price.
Wesley House, San Antonio—Miss Rena Murphy, Head Resident; Miss M. Robison, Deaconess.
Wesley House, Thurber—Miss Rhoda Dragoo, Head Resident.

THE WESTERN MEXICAN MISSION

BY REV. R. J. PARKER

The Western Mexican Mission embraces all the territory in Texas lying west of the Pecos river, New Mexico, Arizona, Southern California, the northern part of the State of Sonora, Mexico, and Ciudad Juarez in the State of Chihuahua, Mexico.

The Mission is divided into two Districts. The El Paso District covering that part of Texas west of the Pecos river, New Mexico, and Juarez, Mexico. The Los Angeles District includes Southern California, Arizona, and the northern part of the State of Sonora, Mexico. The former District over seven hundred miles long, and the latter something over eight hundred miles in length. In this vast region there are hundreds of thousands of Mexican people now, and they continue to come in ever increasing numbers. Our opportunities for work among these people are legion, and our responsibility to them such as should give us the deepest concern, and inspire to most earnest prayer and careful planning. If there were no higher motive we ought to evangelize these people in self-defense; for if we fail to give them the Gospel of Jesus Christ which means so much to us, they will bring to us the superstition and fanaticism that have cursed Mexico all through the years. But, of course, there is a higher motive, for "the love of Christ constraineth us" to pass on to these people His glorious Gospel. If there is any difference in our attitude to the people of different nationalities, we feel that the "foreigners" within our own borders should be given the place of preference.

In my work among these people I have found that the Gospel has the same effect upon their hearts and lives that it does upon ours. I challenge any one to find better Christians than we have among our Mexican Methodists. The difference between Mexico and the United States is largely one of environment. We have had the Gospel and they have not. Everything in this country that is worthy the name of greatness is due to the place the Bible has had in our hearts and lives, and we can only prove ourselves worthy

of this great blessing by passing it on to our neighbors of the Sister Republic to the South. It is no small matter that God has given to the Southern Methodist Church the responsibility of the work along this international boundary line. May we prove ourselves worthy of this trust!

El Paso, Texas, is the center of the District by that name. Here are located two schools operated by the General Board. Lydia Patterson Institute for Boys, and the Effie Edington School for girls. Both well known for the splendid work that they have done. It is hard to express in words their value to this work. Suffice it to say that they are meeting a real need in the development and training of Christian workers among our young people in the Southwest and from Mexico, and should continue to be adequately maintained.

Los Angeles, the center of that District, is "one of the largest Mexican Cities in the world", and offers almost unparalleled opportunities for work among that splendid people, who are more and more becoming a part of our great Commonwealth. There is easily a whole Presiding Elder's District in that city alone, not to mention many adjacent towns where work should be opened at once. Then we have Arizona with many towns of large and increasing Mexican population, where we haven't any work at all. Across the line in Mexico the work is prospering under our fine native pastors, and our little school at Magdalena reports that the year 1927-28 was the best in the history of the institution from the standpoint of enrollment. This day school in its splendid work has won many friends for our church in Magdalena and the surrounding country where fanaticism and superstition have held such tremendous sway for so many years.

OUR PROBLEMS

One can hardly stand in the Emigration Department in El Paso, or Nogales, Arizona, and watch them as they come in without being appalled at the greatness of our opportunity, which always brings its corresponding responsibility. Opportunity to make Americans of them? Not necessarily, for alas! we know that even if that were possible, it would

not solve the problem, since we already have very many "Americans" who are anything but a credit to this great country. Our first duty and privilege is to give to these susceptible, hungry-hearted Mexican people the glorious Gospel of Jesus Christ and His wonderful love. Then whether they remain permanently with us, or return to their own loved Mexico, they will enjoy and carry with them the only thing that is really worth while, and without which both they and we are doomed.

The Mexican people are in a peculiar sense open to the Gospel of Christ. But from that great country there have been expelled a hord of priests and teachers who have found a refuge in this Southwest, and are here trying by every means in their power to retain their hold upon these people. Protestants and their institutions are misrepresented, while the Roman Catholics are building schools and churches along our Southwestern border in ever increasing numbers. And whereas Mexican children should be attending public schools and getting acquainted with American institutions, thousands of them are in parochial schools, and failing in a large measure to get that which will better fit them to live the most useful lives either in the United States or Mexico.

We do desire a hearing for the message of the Gospel, and we have observed that the Mexican people when privileged to hear it, respond, and that they make as good Christians as are to be found anywhere. It is true that very many of them move about from place to place a great deal, but we feel that if we can just impress upon them the great fact that Jesus Christ is a Great Personal Saviour to whom they may go at all times and "obtain mercy, and find grace to help in time of need", their lives wherever they go will be made better, and the Cause for which we labor will be helped.

THE PAST YEAR

The reports for the year 1927-28 revealed the following interesting and encouraging facts: Three hundred and eighty-one members were received. All benevolences were paid in full. The balance due on the five-year pledge by

this Mission of $2,000.00 for the Superannuate Endowment Fund was paid in full. Increase in the offerings over last year was $2,593.43. Good revivals were held in practically all of the charges during the year. Perhaps the greatest results of these revivals was the influence on the existing membership. However, a goodly number of new ones professed faith in Christ as their personal Saviour.

THE ANNUAL MEETING

On September 27-29, 1928, the eleventh session of the Western Mexican Mission was held in Nogales, Arizona, with Bishop W. B. Beauchamp presiding. The following were the statistics and appointments:

Number of districts		2
Pastoral charges		25
Number of societies		32
Local preachers		25
Licensed preachers		3
Membership		2,256
Adults baptized		202
Infants baptized		165
Number of Epworth Leagues		22
Members		629
Number of Sunday Schools		28
Officers and teachers		134
Pupils		1,753
Woman's Missionary Societies		15
Members		276
Educational institutions		3
Teachers		38
Students		825
Houses of worship		27
Parsonages		18
Contributions:		
Home and Conference Missions	5	500 00
Church extension		200 00
Education		400 00
American Bible Society		16 00
General Conference expense		16 00
Woman's Missionary Society		565 63
Bishops		85 00
Preachers in charge		4,148 00
Superannuate Endowment		400 00
Grand total		14,683 30

APPOINTMENTS

EL PASO DISTRICT

Richard J. Parker (1), Superintendent

Alamogordo—Jose Alvirez (4); Hipolito Cardona (1).
Alpine and Sanderson—Ramon Gardea (2).
Carlsbad—José Aguilar (3).
Ciudad Juarez—Juan P. Flores (1).
East El Paso—Evaristo Picazo (2).
El Paso, El Mesias—Jose Espino (2).
Smelter—Vicente Aguilar (1).
Fabens Circuit—Arturo Marston (1).
Marfa—Gaudencio Ramirez (2).
Pecos Circuit—To be supplied.
Tucumcari—Otoniel Camarena (1).
Lydia Patterson Institute—C. H. Marshall, Director; S. S. Davis, Theological Department; Frank C. Collins, Professor.
Effie Edington School—Miss Frances Montague, Director; Miss Marie Walton, Missionary.
General Evangelist—R. J. Parker.
Sunday School Secretary for the Mexican Work—Howard Clements.

LOS ANGELES DISTRICT

Laurence Reynolds (1), Superintendent

Agua Prieta—To be supplied.
Belvidere (Trinity)—C. C. Cota (1).
Boston Heights—To be supplied.
Cananea—Abel M. Gomez (4).
Clovis and Exeter Circuit—To be supplied.
Fresno Circuit—To be supplied.
Homer Toberman Mission and Willow Brook—C. C. Cota (1); Josue Cassillas (1), assistant.
Los Angeles—To be supplied.
Magdalena and Pitiquito—E. E. Valencia (3).
Miami Circuit—Primitivo Villanuea (1).
Nogales—N. B. Stump (7); Jose Perez (1), assistant.
Phoenix Circuit—H. C. Hernandez (5).
Sonora and Hayden Circuit—E. P. Munoz (2).

Tempe Circuit—Antonio Olivas (4).
Tuscon—M. C. Galindo (1).
Escuela del Pueblo—Miss Genevieve Martindale, Principal; Miss Nora L. Matthews, teacher.
Homer Toberman Mission—Miss Margaret Ragland, Head Resident; Miss Helen Reeves, Girls' Directress; Miss Hazel Bulifant, Nurse; Miss Dolores Diaz, community visitor.

THE LATIN DISTRICT OF THE FLORIDA CONFERENCE

BY JACKSON B. COX, PRESIDING ELDER

It is expected of the workers of this district that they look after the spiritual life of the Spanish-speaking and the Italian-speaking people in the state of Florida. At our last annual conference, this responsibility was extended so as to include any other colony of foreigners in this same territory.

At present we are doing work among the Spanish-speaking people in Key West. Here we find about four thousand Cubans and a few Spaniards, and a still smaller number of Italians. In 1875, a preacher of this conference, Brother VanDuzer, who a short while before had been appointed to do work among the Cubans in Key West, died of Yellow Fever. Inscribed on his tombstone, as his last words, we find this prayer to the Methodist Church: "Don't give up the Cuban work". So far as I know, this was the first work done for the Cubans in Florida. From time to time, the number of the Cubans here has increased and then decreased. When business was good here, and revolutions bad in Cuba, the colony increased: whereas with these conditions reversed, the number decreased.

During the last year there has been a very marked exodus of these people from Key West. Nevertheless, there is, and always will be, without doubt, a permanent colony there. Because of this exodus, we have lost half of our members from La Trinidad, our oldest church in Key West. The other church, El Salvador, has also lost heavily. Our two pastors have stood faithful under trying present conditions. In this city we have too much property, most of which is inadequate. We are not equipped for modern work. At present, however, there is nothing to do but hold on until there is a rise in prices.

In Tampa, there are twenty-five or thirty thousand Spanish and Italian-speaking people. Here, we have four church buildings for the Spanish work, and one for the Italian work. We have four pastors who are supplying these five churches. Sunday Schools, prayer meetings, and preaching services are being regularly conducted each week in these five church buildings. Besides these five churches, we have a mission where services are conducted every Friday night. In Tampa, we have a super-abundance of property, but not one modern adequate church building. As soon as the value of real estate returns to normal, we must sell, concentrate, and build at least two modern churches in Tampa, besides holding on to our missions.

From a financial standpoint, this district is in bad condition. Some of the charges will not pay more than twenty-five per cent of the assessments, while a part of them will pay all. The district as a whole will not pay more than seventy-five per cent. There seems to me to be a hard-times complex which is doing harm among our members. This is reflected in our church finances.

Besides the Spanish and Italian-speaking people in Key West and in Tampa, there is a colony in Miami where we most likely should open work soon. At Tarpon Springs, there is a colony of three thousand or thirty-five hundred Greeks, and no evangelical Christian work is being done among them. In view of the fact that I have a Greek who could take charge of that work, we ought to be able to open up the work there as soon as we can secure a suitable hall in which to hold services. This Greek worker is a B.A. and a B.D. graduate from Asbury College.

One man was given license to preach at our last District Conference. As I see it, the greatest need in this district is an adequate number of young men with a definite call to the ministry, and a thorough preparation for the same. The second greatest need is to educate the membership of the church so that they will feel their responsibility in the work.

The women's department is doing fine work both in Key West and in Tampa.

Statistics and appointments for the year are as follows:

Number of charges	5
Number of congregations	7
Membership	397
Adults baptized	51
Infants baptized	117
Number of Sunday Schools	4
Membership	399
Number of Epworth Leagues	4
Membership	68
Woman's Missionary Society	1
Membership	32
Contributed for all purposes	$3,061 00

APPOINTMENTS

LATIN DISTRICT

Jackson B. Cox (1), P. E.

Key West, El Salvador—R. Paula (3).
La Trinidad—G. Perez (3).
Tampa, San Marcos—L. Oser (3).
San Paula and San Lucas—Jackson B. Cox (1); D. Carrera (1), junior preacher.
West Tampa and Epworth—R. Jimenez (3).
Superintendent of Latin Work in Florida—Jackson B. Cox.

CALIFORNIA ORIENTAL MISSION

BY W. A. DAVIS, SUPERINTENDENT

Perhaps people in the eastern part of our country are misled by the propagandists as to the "menace of the Orientals" in the West. California is fast approaching four million in population, and would like for the world to know it. So it is really ridiculous that they are crying so loudly about the danger of 100,000 Japanese swallowing up the country.

Then they say the Japanese are getting the best farming land. Why should they not get it, if the real Americans do not? They are the best farmers we have, why should they not have good farms and produce good fruits? As a matter of fact, the Japanese took what had been considered worthless land and made thousands of acres of the best land in the state. The people who know the Japanese and who have had them work for them, and those who have had them care for their farms and gardens, appreciate them.

Yet many of the very best people of our state will hardly listen to you respectfully when you try to interest them in the spiritual interests of these people, for they are at once up in arms with the arguments of the propagandists. A strange thing about this propaganda is that they use so much that is utterly false in trying to make their point, and the innocent believe it when the evidence of the falsity of it is right before them.

Our Duty

After all, my work is not political. But the people are already here, and they are here at the earnest solicitation of Americans. Now, how shall we treat them? Shall we act toward them as Christians? They are at our door. Shall we give them the gospel, or shall we turn them away empty? They are receptive, and appreciative of whatever we do for them. They are strangers in a strange land. Shall we make them feel at home, or shall we say there is no room for them? They love America, and our institu-

tions. Shall we take them into our fellowship, or shall we say they are not assimilative (which, by the way, is a prime fallacy).

For thrift and good workmanship they are a good example and influence. Shall we gladly admit the good we see in them, or shall we charge it all up against them? They are the most law-abiding foreigners in our midst, there being fewer of them in the penitentiary than the people of any other nationality in proportion to their number in the state. Their children are the best children in our schools. They are elert, obedient and regular in attendance. and make high grades in their studies. What more could we wish as a field of religious activity? A large percentage of them are Buddhists, but that is because we have failed to present our gospel to them effectively.

BUDDHISM IS HERE

The Buddhists have been slow to enter this field. They gave us plenty time to get in our work, but we hesitated; we went at the task without adequate equipment, we lost our opportunity to do our best work, and to do it with the least hindrances. Now we have to work against the tide of other influences.

The Buddhists have become so strong they enter every field in which we get busy. As an example, in Oakland we had a fine start with a population of 500 or 600 Japanese in five or six blocks of our mission. We have been there fifteen years. Some people think our progress has been too slow, but no one who has ever seen our equipment with an eye slightly Japanized can fail to see the reason. We have an old house that gives me cold feet every time I see it.

The Buddhists realized this and two years ago they built a magnificent temple within three blocks of us, at the cost of about $30,000. Now they have every advantage of us. But shall we surrender the field to them? Not if I can help it. But we had just as well surrender now as later if we do not build a better Church. We could and should have prevented this situation by building an adequate Church four years ago. The Methodist Episcopal Church did pre-

vent a similar difficulty in another part of the city by building a beautiful church.

RESULTS

Do results justify the expenditure of money and effort that would be required? When we speak of results we must remember the estimate Our Master places on one soul. Statistics do not tell the whole story. There is an influence that cannot be tabulated. In fact, the statistics do us an injustice, because so much of the result of our work goes back to Japan.

We have lost many of our best members, who returned to Japan because of the anti-Japanese influences in this state. We have furnished many fine workers to the home land, for which we are glad. Then we are preparing many good workers for our future activities.

Three of our young men are in school preparing for the ministry, and there are two more fine young fellows now in high school who have definitely decided for the ministry. Though the statistics do us an injustice, there is nothing to be ashamed of in the statistics of last year. We take the year book for our authority. There are only four conferences that had a higher rate of increase than our mission, and only three conferences that had a higher per capita contribution for all purposes. We are a little weak on the support of the ministry, but in that we are far above the average.

I have not time to go into the history of this mission, but it is well to say that others have worked faithfully for about thirty years and we reap the results of their sowing. We now have four Japanese pastors, and four Korean pastors, with about an equal number of members Japanese and Korean, totaling 477.

THEY HAVE A CLAIM

Doubtless every missionary feels most strongly the call of those people to whom he has given his life-service. But it seems to me there is a point in which any one must admit, that the Orientals on the Pacific coast have a peculiar

claim on the American people. They were brought here with very flattering promises of remuneration and protection. It was declared to them that they should have every right that other foreigners had. Those men who brought them here in such large numbers needed them at that time, but as soon as they had reclaimed for them large acres of land, and built their railroads, and they had no further use for them, all promises were disregarded. On their part these people had learned American ways and become so thoroughly Americanized that they could not fit in the social fabric of their own country. So here they are.

We boast of our land of equal rights and opportunities for every man, and the Oriental has found out to his sorrow that this is not true in his case. We have taken from them the land they helped to reclaim, and refuse to let them have even the privilege of renting a spot large enough to raise a family garden. They cannot even buy a roof under which to shelter their families, but we do allow them to rent a house.

They had no more than taken breath, and adjusted themselves to this injustice, than another slap was given them in the face. While other nations were allowed a quota of immigrants, they were deprived of this small consideration, though the quota of Japan would have been but 145 and that of other Oriental nations much smaller. So many of them who happened at the time to have wives or other members of their families in the old country were unable to bring them into this country. Some of them fortunately had papers of residence in the U. S. A., but many men had come to this country to establish themselves with the hope of bringing their families later.

"If thou bring thy offering . . . . first be reconciled to thy brother and then come and offer thy gift." This is a clear case in point. The Oriental feels (and I think justly) that our loud boast of liberty and even our claim to religious interest is discredited.

Of course, the Christians can say with some sincerity that this was only a political move, and that the churches

could not prevent it, but I have never seen much disposition on the part of the Church to try to remedy that situation.

These people, 150,000 strong, are here, under very peculiar and trying circumstances. The least that the Church could do is to say to them, "Lands and rights are not ours to give, but such as we have give we to you". They are here in our midst and we have neglected them too long. We have failed to adequately provide for their religious welfare.

The various denominations have very well organized plans for avoiding overlapping. The territory is divided among eight denominations. Our Church has its part of the population for which it is responsible, and there are only a few places that have been entirely overlooked. We have all the Korean work in the northern part of the state, and five very fine fields for Japanese work. There are two or three others which we should occupy at once.

LANGUAGE SCHOOLS

It must seem strange to some people who are not acquainted with the conditions that we should have schools in which we teach the Oriental languages. We help in the support of four of these schools. The inclination of the children is to drop their mother tongue entirely. This creates a very unhappy social situation. I know many children who cannot converse with their mothers. This ought not so to be. Then there are other relations that should not be severed. There are many reasons why they should keep in touch with the old country. There is the possibility of circumstances driving them back there. Then there are reasons why they should look forward to commercial relations with the old country. But most important of all is the fact that they may be the best interpreters between the old generation and the old country and Americans. These young people are real Americans of the best type, and we need them as we rapidly develop our commerce with the Orient. Then from the Christian standpoint, they are a potential factor in the evangelization of the Orient.

BUILDINGS

We have some kind of a building in each Japanese community in which we work, but for our Korean churches we have but one piece of property and that only contracted for and a small down payment made. In two communities the Koreans are in great need of a Church. Three of our Japanese communities are pretty well provided for, but not entirely satisfactorily. One of our Japanese communities is so badly housed that I can see but little hope of progress, until we can do something better for them.

PASTORS

I can hardly understand why it should be so, but it is a fact that we have eight pastors who are considerably above the average in ability and preparation when compared with the pastors in the old countries. From our ranks we could supply satisfactorily eight of the best churches in our Japanese and Korean missions, and yet they stay with us because they see an opportunity to serve their own people here. I think this is one of the finest arguments for our work.

SUNDAY SCHOOLS

We have more Sunday School scholars than Church members. In many communities we have every child in the community in our Sunday School. In one of our schools the average attendance is larger than the enrollment, because they do not count a child as enrolled till he has attended three months. In these schools there prevails a very intense spirit of devotion and study. As the schools develop and need more teachers many of the pupils develop into good workers, and yet we are always short of teachers. In every Church every possible effort is made to develop the native talent.

EVANGELISM

Our people are deeply interested in the conversion of their fellow countrymen, and much attention is given to prayer meetings, home meetings and special effort in evangelistic services. Much is involved in leading one of these older people to Christ. There are many stumbling blocks

that must be removed—prejudice against America, the un-Christian lives of those who are called Christians, the hereditary religion of ages, lack of time to give to consideration of vital questions. Yet God's Spirit working with the Church, is leading some of the older people to Christ. Our chief place of ingathering is the Sunday School.

FINANCES

Our people are very liberal, but there are so many expenses that must be met by them that their contributions do not make a very good showing until we put it all together and then consider the small number from which to collect this sum. Then we see that we come fourth in per member contribution of all the conferences of our Church. Even for the support of the ministry we are far above the average. Just as fast as it can be done we are developing the spirit of self-dependence in these congregations.

THE THIRD ANNUAL MEETING

The third annual meeting of the California Oriental Mission convened on September 3, 1928, in San Francisco, California. Bishop Sam R. Hay presided, with Rev. C. J Yim acting as secretary. The annual statistics and appointments are as follows:

Number of districts	2
Pastoral charges	8
Number of societies	10
Licensed preachers	2
Local preachers	12
Members	477
Adults baptized	7
Infants baptized	27
Number of Epworth Leagues	6
Members	121
Number of Sunday Schools	12
Officers and teachers	60
Pupils	564
Houses of worship	5
Parsonages	2
Contributions:	
Preachers	$ 792 00
Grand total for all purposes	$12,371 00

APPOINTMENTS

W. A. Davis (5), Superintendent

JAPANESE DISTRICT

Alameda—J. R. Fujii (4).
Dinuba—S. Oishi (2).
Oakland—T. Mizuno (4).
Sonoma County Circuit—To be supplied.
Walnut Grove—K. Imai (14).

KOREAN DISTRICT

Oakland-Sacramento—C. K. Yim (8).
Reedley—P. S. Hahn (1).
San Francisco—S. S. Whang (3).
Stockton—Tark Kim (2).

THE NEGRO AND OUR RESPONSIBILITY

BY RAY S. TOMLIN

A young colored girl who had completed her high school course heard of a rural school in need of a teacher in a county adjoining her home county. She went to the superintendent to apply for the school and take the examination for license to teach. She was rather small for her age. He looked down at her in an apprehensive manner and asked: "Well, what do you want—a license to teach those Negroes some more ignorance?" She replied that she thought she might be able to teach them something more than ignorance if she were given a trial. She completed the examination and he started to glance at her paper as he usually did the papers written by these Negro applicants. He was sure that, as usual, the answers were incorrect for the most part, the spelling bad, and the writing poor—but, as usual, he should simply pass her because the school needed a person to "keep school" and someone whom he had known recommended her to teach. But he hesitated as he saw the type of paper that had been handed to him: a legible handwriting, reasonably good spelling, and intelligent answers to the questions. Of course, she got the license and the school. She completed the term and was re-elected by the patrons and by the superintendent. But she never went back, for she went to college and was able to secure a position at several times the salary.

In a country church a minister was "lining out" a hymn and the congregation was singing with him "There Is a Fountain Filled With Blood". When he came to the last stanza he lined with the hymnal in hand:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue,
Lies Silas in the grave,
Lies Silas in the grave,
Lies Silas in the grave."

These two incidents have come to the writer's actual experience. And while they are not entirely exemplary, they represent thousands of cases where the expectancy of the school superintendents and the actual conditions of the Church are of this sort. Many of the schools for Negroes are simply "kept" by individuals of practically no training who are permitted to do so because such is taken to be a matter of course and the salaries are so low that persons who have gotten better training really seek and find better paying positions.

DISCRIMINATION AGAINST THE NEGRO

But this is not to be wondered at when the annual expense for each colored child is from $3.00 to $10.00 (while the annual expense for each white child is from $25.00 to $40.00), and while in one of the leading Southern states there are only twenty accredited high schools for colored (1928) with fourteen of these in private institutions—and only six supported by public funds. A city of 60,000 people—25,000 of whom are Negroes—has no public high school (though it has separate high schools for white girls and boys, and a public junior college).

There are throughout the nation 77 schools for Negroes doing collegiate work. Most of them are getting commendable results. But less than fifteen of these institutions could actually qualify as doing "A" grade college work as required by the Associations of Colleges throughout the country.

These conditions and evidences of need for improvements point more acutely to our direct responsibility. How long will Negroes have to send their children to inferior public schools? How long will their *per capita* appropriation remain so low? How long will the colleges maintained for colored youth present a large majority of inferior institutions? However, Negro young men and women are going to college! There are some 14,000 enrolled for higher education. This is 550 per cent more than in 1917—a period of less than twelve years. They have brought the ratio up to fifteen in every 10,000, but have not begun to give any

cause for feeling that a system of elimination should be set up as has been suggested for the whites, who have 90 to every 10,000. Many of the brightest among the Negroes are seeking the best they can get in the way of college training. They look for the place where the opportunity is largest and most for their advantage in securing the kind of training they want. They choose between the good and the better.

SOUTHERN METHODISM AT WORK

The Methodist Episcopal Church, South, has been helping in a measure with the making for better opportunities in Negro schools and churches. Six of the schools of the C. M. E. Church, including Paine College, received building funds from the Centenary. Thousands of dollars have gone to increase the far too low salaries of the pastors in the C. M. E. Church. Three ten-day schools are held annually by the Board of Missions of our church for pastors of the C. M. E. Church. The annual appropriation for maintenance of the work at Paine College amounts to no small sum.

The Woman's Department of the Board of Missions maintains the work for the young women at Paine College, including dormitory facilities, home economics, normal and music. This department also maintains several settlement houses known as Bethlehem Houses. Two of the outstanding are at Nashville, Tenn., and Augusta, Ga. The one at Nashville has been in operation on a reasonably large scale for some years. The one at Augusta has been small with limited facilities. But this year two modern buildings are being erected and the number of workers is to be increased to provide a much more adequate work.

The interest of the Epworth Leagues is one of the most encouraging expressions of the attitude of our church toward the Negro. The second largest special of the Epworth Leagues is that for Paine College. The money for the men's dormitory, built in 1925, came from funds provided in the Centenary offerings of the Leagues. Young people are thinking seriously of their obligation to the colored people and of the missionary work our church owes, and seeks to give, to them.

PAINE COLLEGE

In the forty-six years of the existence of Paine College the Church has provided four brick buildings, four cottages and a spacious campus. Graduates and former students are to be found in all parts of the nation making creditable records. One student from a distant state says that he chose to come to Paine College this year because the graduates and former students he has known seem "so human". Assuredly, the Negro has come to realize that there is a large group of people in the South which believes in him and wants to lend a hand for his advancement.

Paine College has maintained a first class high school during the greater part of its existence. It was one of the first high schools for Negroes to be accredited by the State Department of Education. Its graduates are admitted readily to any of the colleges. The curriculum provides for regular literary work without special emphasis on professional work.

The normal course for literary work has been established for fifteen years. Applicants must have completed a four-year high school course. A diploma is granted for the two years of work in the department and the State Department of Education readily recognizes it by issuing the two-year normal certificate. The home economics feature was added a few years ago with provisions to train teachers to fill the many positions open in high schools. The new building and its equipment provided in 1926 by the Woman's Department of the Board of Missions makes this work possible under favorable conditions. Both the literary and home economic normal courses are extended to the four-year college course from which a student may receive the degree with a major in either.

To meet the growing demand for better trained doctors, pharmacists and dentists the first two years of pre-medical work are offered in the College. This is possible, even with our limited laboratory equipment, because of the fact that the medical schools require only an introductory knowledge of chemistry, physics, and biology. When they raise the standards for this introductory work as they plan to do

shortly we will be unable to meet the requirements till our science work has been strengthened with fuller equipment and a larger teaching staff.

The Theological Department as such has been discontinued with the feeling that there is more need to teach the young ministers of high school standing the proper knowledge of English, and kindred subjects, then theological terms and Hebrew and Greek. Courses in Bible and practical subjects are available to members of this group. Young men in the college department preparing for the ministry may take courses in Bible, religious education and church history as part of their regular college requirements for the bachelor's degree.

The college department of four years has reached an enrollment of 100, including students enrolled for normal work. There are eight departments with nine teachers. The courses are arranged with the view to giving the most practical training possible with the limited staff and equipment. Meagre library facilities with less than 8,000 volumes, and many of these being old books, limit the opportunities in sociology, psychology, and history. The laboratories, crude as they are, provide fair equipment for the scientific work.

The College Department of Paine College is given only three years credit in the State Department of Education in North Carolina—the outstanding State to rate colleges for Negroes—and the State Department of Georgia issues only provisional certificates to the graduates desiring to teach. Our graduates receive only three years credit in the Northern universities.

From this it will be seen that while Paine College has been doing a noble work through the years and is still helping to meet a great need for better training for Negro leaders it has not been able to keep pace with the growing demands for standard college work and to increase its facilities in the manner that it should. Truly, it stands as a monument to the good will of our Southern people toward the colored people in our midst, but this expression must be stronger if we expect it to meet the growing demands for

college education. It is hardly to be expected that the more promising Negro youth will come to Paine College for college training when on all sides there are to be found colleges whose equipment, faculty, buildings and endowment better prepare them for the type of work acceptable in the educational world.

OUTSTANDING NEEDS

Paine College needs improvement in four major points to meet the standards set by the Southern Association of Colleges and Accredited Secondary Schools, which are about to be applied to Colleges for Negroes. These four points are: library facilities, laboratory equipment, faculty training, and income (from appropriations and endowment). No school can expect to attempt any type of college training without adequate library facilities. There is a grave need for a library building and a large number of additional volumes for the students' use. Such a building should be fireproof and large enough for future expansion. A science building is also necessary with the equipment for first class college science. The matter of faculty and faculty training is most important of all. Individual and character fitness play their part for a good faculty. But there must be the required amount of training—an average of nearly two years above bachelor's degree, where the faculty is small and only one person serves in the department. The principal reason that Paine College does not measure up well in these first three points is the fourth point: the school has never had sufficient income to provide salaries and purchase equipment. The requirement is that of at least $50,000 stable income. The best that we have been able to expect has been about $45,000. There have never been sufficient amounts available to supplement the $31,000 appropriations of the Board of Missions and the Woman's Department. Student fees are necessarily very low and the income from other sources has been very meagre. The endowment of the institution should be increased from the small sum of $30,000 to that of a sum large enough to insure stable income to meet these requirements.

This matter of standardization of college work is very important just now. As stated above, Negro youth is going to college. And more, this same youth is seeking the best colleges to be found. The past few years have seen a marked increase in the provisions for higher education and standard training for the Negro. Just recently a graduate school has been established in Atlanta, Georgia. State appropriations to colleges for Negroes have been increased in a marked degree. Denominational colleges are making rapid strides toward better work.

Paine College should not seek to vie with any of these other schools. But, if the interest of our Church means something to the Negro, it means more than an effort of an inferior quality. Of course, we may go on with the high school and a two-year normal and general college work with only a junior college rating (even though we attempt four years of work), but such will not be an expression of our interest from the true sense and it will mean a limited amount of help to the colored people. Negro public schools, both primary and secondary, need teachers with first class college training; Negroes need good pastors for their churches; Negro business must have men with poise and training which cannot be gotten in schools of second rate.

But greatest of all is our opportunity and responsibility to give Christian Education in the name of our Lord through our great Church. Bishop Haygood wrote years ago of "Our Brother in Black," and we have always looked on the Negro as such, especially the membership of the Colored Methodist Church, organized from the colored constituency of our Church prior to 1870. We are the logical people to respond to the great need they face for the training of leaders and our action will help to bring about the racial adjustments more fully than that of any other enterprise throughout the whole land.

THE INDIAN IN OKLAHOMA

BY W. B. HUBBELL

PRESIDENT OF THE FOLSOM TRAINING SCHOOL

To me the plight of the Indian in Oklahoma is distressing. Most of the Indians in Oklahoma are very poor, some of them are very rich. But even those who are very rich in money are exceedingly poor in that they are not able to know what real values are. Their very lack of appreciation is the fact of greatest need and yet on account of their being unable to express their gratitude for favors done them by the Church, there is a disposition on the part of many, even in the Church, to be discouraged and to say, "What's the use?" It is a fine thing, I grant, when one is able to do a little missionary work and get a great response in expressions of gratitude from the recipient, but it shows greater sterling Christian qualities to be able, after one sees the need of doing the missionary work, to do it doggedly, persistently, and consistently, without complaining when expressions of gratitude are not returned so freely, but with a consciousness that in the end the results desired will be gained, even though the fuel burned in the process will have gone up in smoke, before the results have been fully recognized.

The lack of appreciation of the value of education among the Indians of Oklahoma, is to me the strength of the call for the Church to do its work among them. Oftentimes discouraging, I will admit. Oftentimes leaves one in a lonesome state, nevertheless we might as well remember that education in its broadest sense is a slow process and nobody has a right to become impatient as long as he is conscious that he is doing what ought to be done and what finally must be done.

SOME HANDICAP

Then, too, there is another thing that must be taken into account in Oklahoma, in our religious and educational work among the Indians. That is the fact that there has been

constantly organized agencies working among the Indians for purely selfish purposes and the Indian hasn't been able, on the whole, to analyze this sort of a situation and to know who is and who isn't his friend. This makes it exceedingly hard on the missionary or the preacher who attempts to lead in their work. They have learned to be suspicious and nobody who is sympathetic has a right to complain that they have, because if they were not they would be terribly exploited.

Then, too, we must remember that the Indian has been given and given over and over again directly from the Government. It always hurts to give folks things, instead of teaching them how to gain things of their own effort. Of course, much has been taken away from the Indian and he feels that much is due back again. This idea runs through the minds of the different tribes and when they receive help from the Whites they are rather disposed to say, "Oh, well, he was under obligations, nothing more than he should have done."

In other words a vast deal is taken for granted on the part of the Indian and the person who expects returns in gratitude and appreciation for the deeds he does, which are helpful, unselfish and altruistic, among the Indians will soon be defeated, and will be discouraged. If on the other hand he is able to do what ought to be done and let the pay be in consciousness of having done his part, he will succeed.

Work among the Indians is a very rich field. Their appreciation can be cultivated to a very high point, and some of them have become very sensitive to the finest things of life. A few of them are very rich in their quality of character and sense of appreciation. These, once they have been produced, are golden and are exceedingly valuable among their people.

A GREAT NEED

The Church in working with the Indians is working in a field of very great need. Crude tribes are not made into fine Christian souls in a day. The Caucasian, who dominates in Oklahoma, has centuries of Christianity behind it, and yet oftentimes we, ourselves, are very crude and are

heavily tinctured with paganism. We have no right to expect an Indian out of the blanket for only a score or two of years to be immediately sensitive to the finer ideal, of beautiful, heroic, unselfish, altruistic, Christianity. Do we fail? Apparently many times; in fact, never—when we do our part among the Indians. Spiritual efforts are certainly conserved, and in time will fruit, as they should.

There is a disposition on the part of the Church, in its missionary organizations, and especially in its Woman's Missionary Societies, to discount the results which we gain. In Oklahoma little is being done for the Indian, spiritually. The Board of Missions of our Church is the one agent doing its duty toward this people. The work is a little too close for the Missionary Societies. There is a little too much crudeness among the Indians to make a direct appeal, but the crudeness of the field in its last analysis is the call to the Church. Doing Church work among the Indians in Oklahoma is a piece of purely pioneering work.

FOLSOM TRAINING SCHOOL

The Folsom Training School has not been able to do what it had hoped to do. It has been thwarted many times in its efforts with certain individuals. It has at times pleaded, apparently to no avail. It has never been satisfied with the results gained. It certainly is not satisfied with the response which the Indian gives to the efforts of the institution.

And yet the very finest characters in the Church among the Choctaws and the Kiowas have received their training at Folsom. There are individuals among these which are the product of Folsom which are well worth every effort the school has ever made and every dollar it has ever spent. Every year the school is graduating some fine young Indians. Last year we graduated one fine Choctaw girl. This year we are graduating another fine Choctaw girl, who is a beautiful Christian character, and who has been with us five years. We are also training this year in the college department of the school three full blood Choctaws, who are spending their last year with us, and who would reflect

great credit upon any school or any Church anywhere under the skies.

This work is no more difficult than the work among foreigners in the foreign fields, and does not cost nearly as much. Yes, it is more than worthwhile; it is a productive field and the efforts on the part of the Church should be increased, because the work from a Christian standpoint is very fruitful.

THE INDIAN MISSION

BY W. U. WITT, SUPT.

The Indian Mission comprises all of the work of the M. E. Church, South, among the full-blood Indians in Oklahoma. There are about 125,000 Indians in Oklahoma, and these are classified among thirty-two different tribes, speaking almost as many different dialects. Our work is principally confined to six of these tribes—the Choctaws, the Chickasaws, the Creeks, the Seminoles, the Euchees, and the Kiowas. A few from three or four other tribes worship with us. The Indian Mission has about 3,000 members classified as full-bloods, although many thousand of the mixed breeds belong to our regular Churches.

There are three districts as follows:

The Creek district, comprising the Creeks, the Seminoles and the Euchees; the Choctaw district, comprising the Choctaws and the Chickasaws, and the Kiowa district, composed largely of the Kiowas. The Kiowas are known as the blanket Indians or the "wild tribe," and while many of them still wear their blankets and moccasins and long plaited hair, they are quite civilized and with some education they are very intelligent and progressive in their work.

The Indians are naturally religious and have always worshiped something, such as the sun-god or the Great Spirit, etc. The few who have received the light of the Gospel have become devout followers of Jesus Christ. They believe in a heartfelt religion and are true witnesses of Jesus Christ. I have heard many of them who have no Bible and no

written language give wonderful testimonies of the saving grace of Jesus Christ.

As a rule, the Indians are poor and ignorant and speak only their native tongue. However, many of them are gifted and endowed with capabilities equal perhaps to those of any people. The condition of the Indian is rapidly changing, in some of the tribes, for the worse, and in others, for the better. Many now are living in good homes and are progressive citizens.

In our work, as far as we can, we have adopted the programs outlined by our General Boards. Accordingly, a Pastors and District Stewards Meeting was held in each district. In these meetings the first of the year the general work of the Church and its needs were discussed and plans laid for meeting them. A worthy program for the year's work was outlined. While we have not been able to realize all we hoped to in these programs, we believe it has been helpful to have some specific goals, which under God we have striven to reach.

THE SUNDAY SCHOOLS

The progress of our Sunday School program has been very gratifying indeed. In the Kiowa district our schools are organized according to the C. Type Program as far as they have numbers. Each school has our literature and is doing very well. Each Church has a Sunday School and song books suited to the young people, while of course, the older people sing in their native tongue. A special training course has been arranged for the new year.

In the Creek district our training work begun a year and a half ago has steadily advanced and its growth has been marvelous. The Institutes and Training Schools were great occasions and the finest spirit and interest I have seen, was manifested. Large numbers have been brought in touch with new and better methods. About three hundred camped during the Training School and eighty enrolled for credit. From a hundred to a hundred and fifty or two hundred camped and entered into the programs in the Institutes. Quite a few have taken credit in the first book

of the Cokesbury Training Course and many are studying this book in preparation for their work and for taking credit. The District Secretary, Mrs. D. B. Childers has done a magnificent work. Her programs have been well arranged and executed in a charming manner that has resulted in lasting good.

In the Choctaw district our program did not go over in as satisfactory manner as we had hoped. The Secretary, Rev. James Edwards, did not receive a support so that he could reach the scattered schools and put on a worthy program. The schools are small and widely separated and very few have any literature, the workers are few and have little training and every sort of problem has to be met. Three special Institutes and one Cokesbury Training School was held. We believe these Institutes did good in the awakening of interest and the revelation of the possibilities of better things. Thirty-eight were enrolled in the Training School which was held in connection with the District League Conference, while two hundred and fifty camped and attended the school.

OUR YOUNG PEOPLE

Both the Creek and Choctaw Districts held League Conferences with large attendance and fine interest. These were great occasions for our young people and did good. However, our young people are not enlisted in League or Church work to any large extent. A program has been enterprised which we trust will enlist many of our young people. A Mission League Board has been elected and a League Conference for the Mission has been planned for the year. This will unify our young people's work and awaken interest. In the Kiowa District the young people have a place on the program of the Quarterly Conferences and usually take their places through a splendid delegation from each League. Each Kiowa Church has a league and sometimes half of the entire membership attend a Quarterly Conference. No Church could boast of finer loyalty and interest.

The Folsom Training School at Smithville, Okla., where Indians and whites are educated together, is under the most

efficient management and has had a most satisfactory and successful year in every way. It has proved a remarkably successful experiment in interracial good will, and is doing a great work with those who are able to attend. It has been crowded to capacity most of the time. However, it touches comparatively only a few of our young Indian lives and we can never hope to reach any large number of them without an outlay of money which it seems the Church is not willing to command. Some benefactor of the human family has a great opportunity here. We have two fine young ministers from Folsom who are leaders today.

More than 3,300 of our young people are in the government schools of the five civilized tribes. Until this year our Church has made no effort to reach this host of young people. Their evangelization and training in Christian character has been turned over altogether to other Churches. This has worked a great hardship, and we have lost many members on account of this failure. Other Churches have had workers, who in some instances have taken advantage of us. We now have one representative and hope to have others in the future. Here is our greatest opportunity and the officials of these schools have shown us every courtesy and urge our help. We are hoping the Woman's Council will furnish a deaconess to work in Chilocco and Haskell Institutes where there are nearly two thousand young people enrolled. Other Churches have far outstripped us in their efforts to grip the life of these young Indians through the establishment of Training Schools and Colleges in their behalf. The Roman Catholic Church already has a number of government contract schools and other Churches have a large number of contract students, while our Methodist Church has not a single one.

OUR WOMAN'S WORK

Our women have been very active in their work during the year. Statistics do not reveal the progress they have really made in organization and awakened interest. Each district has had its District Conferences with fine attendance and interest. Representatives from the East Oklaho-

ma Conference visited them and explained their work more fully and awakened interest. A number of new societies have been organized and many new members have been added to the rolls. The women have planned and organized a Woman's Missionary Society of the Indian Mission, which has been authorized by the Women's Council and a full corps of officers have been elected and they will hold their first annual meeting this year.

OUR DISTRICT CONFERENCES

The District Conferences I think were the best we have had. Three or four hundred camped and attended each Conference with an interest and harmony that was pleasing to behold. They were not merely get-to-gether meetings or occasions for the transaction of the business of the Church alone, but real seasons of revival. There were a number of conversions and reclamations in each Conference. Perhaps forty in the three Conferences were reclaimed or converted at the altar. While many renewed their vows, and we trust, began a better life. The business of the Church was studied as carefully as time permitted and the spirit of optimism pervaded the Conferences.

OUR ANNUAL MISSION GATHERING

The Annual Mission gathering was one of the happiest occasions in the history of the Mission. This is true from the viewpoint of attendance, interest, fellowship and reports of progress. The attendance reached as high as fifteen hundred on Sunday, which is equal to half the membership of the entire Mission. I know of no other organization that can command a gathering equal to half of its membership that are scattered over a whole state. The multitudes were interested and orderly throughout the entire session. There were no drunks or disturbances.

The reports showed the Mission to be in the best condition it has ever enjoyed. One hundred and forty-nine net increase in membership. Total raised for all purposes above last year and this in the face of the hardest financial year we have had, in parts of the Mission. The Sunday Schools,

Epworth Leagues and Women's Societies showed a healthy increase in membership. Nine were licensed to preach, two ordained deacons, three recommended for deacon's orders, and two for elder's orders.

We believe the Mission is getting on a much better footing and the future is brighter. It now has its Quadrennial Boards and Sunday School Secretaries who, with their Superintendent and Presiding Elders, are trying to plan the work and put on an efficient program.

THE INDIAN METHODIST

We have begun the publication of *The Indian Methodist*, a monthly periodical devoted altogether to the salvation and building of the Kingdom among the Indians. It has been authorized by the Indian Mission and received with gratitude by its members. Through the generous help of the Board of Missions we hope to be able to continue it indefinitely. It meets a long-felt need in our work and helps to give a unified program. Our work is so separated that without it we have no conception of what is going on in various parts of the State in the Mission.

A FEW OF OUR PROBLEMS

There are many difficulties in carrying forward our work. The Indians are a rural people, widely separated, and with difficulty they come together for worship. Many have no means of conveyance, not even a wagon, which in these days, is slow motion to travel twenty or thirty miles. They have but little or no equipment in the way of suitable buildings to carry forward a progressive program of work, and if the buildings were provided, there are few efficient leaders among them. Our Indian ministry, as a rule, is uneducated, and they do not receive enough salary to buy books or papers or to give themselves entirely to the ministry, if they are to support their families. Perhaps fifty per cent of them could not read the books if they had them. The majority of the tribes have no written language, however, only two of the tribes in which we work have no written language. Many of the children are away from home

nine months of the year in government schools and this breaks up the homes and Sunday Schools. We need money to enter new fields where the tribes have never heard the Gospel. Many of the tribes are wards of the government and have but little chance for self-development and self-government. If they happen to become rich through the good fortune of their allotment, they are pursued by grafting and designing white men with all sorts of cheating schemes until often their money becomes a curse rather than a blessing.

Peyote worship is one of our worst enemies, especially among the western tribes. The hilarious feeling produced after taking this drug, together with the dreams and visions which it induces and the dance which accompanies its use, appeals powerfully to the Indians. Back of the curse, no doubt, is the white man who sells the herb, which is said to be one of the most powerful intoxicants known, to the Indian for profit. Officers and legislators dare not molest this traffic in peyote lest they lose the Indian vote.

STATISTICS FOR THE YEAR

The annual meeting of the Indian Mission was held at Yasho Church in the Choctaw Nation near Broken Bow, Okla., September 14-16, 1928, with Bishop H. A. Boaz presiding, and the following statistics were reported:

Number of districts	3
Pastoral charges	26
Societies	80
Local preachers	118
Members	2,859
Adults baptized	51
Infants baptized	168
Number of Epworth Leagues	21
Epworth League Members	537
Number of Sunday Schools	66
Officers and teachers	346
Pupils enrolled	1,690
Woman's Missionary Societies	28
Members	335
Number of houses of worship	68
Value of houses of worship	$73,867 00

Number of parsonages	10
Value of parsonages	$13,756 00
District parsonages	1
Value	$ 6,000 00
Contributions:	
Woman's Missionary Society	$ 1,186 00
Presiding Elders	1,498 00
Preachers in charge (37)	$ 3,755 00
Total for all purposes	$11,812 00

APPOINTMENTS

Z. D. ANDERSON, P. E.

SUPERINTENDENT OF THE MISSION, W. U. WITT,, CHOCTAW DISTRICT

Antlers Ct.—Davis D. Miller.
Atoka Ct.—Easton W. Billy.
Boktuklo Ct.—David L. Lewis; Assistant, James Nelson.
Chickasaw Ct.—R. C. Imotichey; Assistant, Byars Columbus.
Hugo Ct.—John J. Baker.
Idabel Ct.—J. W. Bobb.
Jessie Ct.—W. M. Postoak.
LeFlore Ct.—Alonzo Underwood.
McCurtain Ct.—Griggs Durant.
Rufe Ct.—L. N. Ishcomer.
Sunday School and Epworth League Secretary, James M. Edwards.

Creek District—JOHNSON E. TIGER, P. E.

Broken Arrow Ct.—S. J. Checote.
Haiker Station—C. Ben Haikey.
Honey Creek Ct.—Lewis Dunson.
New Town Station—Maxey Sims.
Okmulgee Ct.—Nuddy Waddy.
Pickett Station—Josey Wildcat.
Sapulpa Ct.—H. L. Berryhill.
Seminole Ct.—Lilly Harjo.
Thlopthlocco Station—Alex C. Thompson.
Wewoka Ct.—James Chupco.

District Field Secretary of Sunday Schools—Mrs. D. B. Childers.

Kiowa District—W. U. WITT, P. E.
Pastor Kiowa Work, R. M. TEMPLETON

Cedar Creek—Matthew Botone.
Mt. Scott—Guy Quoetone.
Stecker—Ted Ware.
Sugar Creek—D. K. Lonewolf.
Wares Chapel—Andres Martinez.
Fletcher—To be supplied.

OUR NEW INDUSTRIAL PROGRAM

BY JOHN L. FERGUSON, SUPERINTENDENT

Within the past ten years many remarkable changes have taken place in America, however, no change has been so far reaching in its results as the Industrialization of the South. Almost over night the South has changed from an agricultural section to an industrial one. Scarcely a week passes that notice is not given that some new mill is being moved to the Southern states. Communities numbering thousands of people have sprung up throughout the Southern states, bringing with them the many serious problems that now confront us.

Three basic economic principles underlie this industrial invasion. The South will become more and more industrialized because of these factors.

I. There is enough water power potentially to turn every wheel in America.

II. In the South there is to be found abundance of white labor that can easily supply the demands of Industry. This labor represents the purest stock of Anglo-Saxon people left in the world. Such labor readily lends itself to the demands made by Industry.

III. The problem of transportation does not exist in the South, since cotton can be grown practically up to the very doors of the mills where it can be manufactured in to cloth.

When one takes into recognition these three basic reasons the answer is found as to why the South is gaining the supremacy in the Textile Industry. It is inevitable that the South will be the center of the great Textile Industry of America.

However, the Industrialization of the South is by no means confined to the Textile Industry. The second largest coal fields in America are to be found in the Southern States. It is estimated that our supply of coal is almost unlimited. Other great industries of the South include gas and oil fields, steel mills, furnaces, saw mills and canning fac-

tories. This has been called the day of Industry and the South has been blessed in this respect more than any other area of the United States.

With the rapidly increasing Industrialization of the South our Church faces an almost overwhelming responsibility in serving the millions of people working in these great Industrial centers. More than a million and a half Southern People derive their living from the Textile Industry alone. Add to this the millions who are engaged in other industrial pursuits and one begins to realize the immensity of the Industrial life of the South. So rapid and far-reaching has been the movement of population from the mountains and farms to the Industrial centers that no Church has been able to cope with the situation in any adequate way. The great influx of population to the Industrial areas found the Churches unprepared to receive the masses of people with the result that the great majority of these people are now not being reached by any Church. The economic, social, sanitary, and religious conditions of these industrial centers vary from one extreme to the other. In some communities the conditions are excellent, in other communities the conditions are almost inconceivably deplorable.

Recognizing its responsibility to these people and challenged by the magnificent opportunity for service in these areas the General Board of Missions has recently expanded its Home Mission program so as to include a Department of Industrial Work. The General Aims of the Industrial Work of our Board of Missions may be listed as follows:

I. To make a careful study of our industrial fields so as to be able to inform our people as to the actual conditions.

II. To establish a more cordial and sympathetic relationship between our Church and Capital and Labor.

III. To assume in a definite way our responsibility as a Church for ministering to the needs of the industrial people.

As a means toward realizing this three-fold aim, the following definite objectives have been decided upon.

1. Study and survey at least one typical Industrial community in each annual conference of our industrial states

so as to be able to inform our people as to the magnificent opportunities that confront our Church for real service.

2. Set up an Advisory Commission in every Annual Conference in the industrial area. This commission to be composed of representative ministers, industrial leaders and employees.

3. Set up a Central Advisory Commission for the entire Church.

4. Establish close contact with theological students of our Theological Schools so as to awaken and develop an interest in the problem of the industrial Church. By holding forums and conferences frequently at these schools, it is believed that some of our most promising theological students can be led to make a definite commitment to an actual preparation for the industrial pastorate.

5. Establish contacts with as many Industrial Leaders and employees as possible so as to gain their confidence and support in our Industrial Program.

6. Hold an annual meeting with the Industrial pastors in each conference for the purpose of study and discussion of the Problem of the Industrial Church.

7. Work out a well-rounded program for our Industrial Churches that will minister to the social, moral and spiritual needs of the people.

Our new Industrial Program calls for the closest cooperation between the various General and Conference Boards. Already plans have been formulated between the various Boards concerned for the promotion of a well-rounded Church Program in those conferences having large Industrial Areas.

That the need for such a Program has been recognized by our Church Leaders, Captains of Industry and Industrial Employees is attested by the cordial reception that it has met. Almost without exception those most concerned have welcomed this expansion of our program. The time is ripe for a great expansive movement of our Church that will include in its ministry the millions of people who are looking to the Church for the answer to the needs of life.

GOODWILL INDUSTRIES

BY G. E. HOLLEY, SUPERINTENDENT

What is a Goodwill Industry? A Goodwill Industry is a social service enterprise operated by the Home Department of the Board of Missions for the purpose of assisting the needy and handicapped. Discarded materials are gathered and used in furnishing work to the unemployed, thus helping them to help themselves. The finished product is sold to the poor for a small amount which often prevents a great deal of suffering. Morning religious services are held with the workers, and such social and community activities as are needed are included in the program. Such industries are now being operated in thirteen cities in the South.

The Board of Missions has been appropriating $5,000 annually to the Goodwill Industries. The reports from the various plants for 1928 show the following results:

(1) Waste materials and discards to the amount of $110,611 were redeemed and turned into useful and helpful channels of service of various kinds for needy men and women.

(2) Opportunity or emergency wages to the unemployed, most of whom were in desperate straits, to the amount of $51,875 was paid.

(3) One thousand five hundred thirty-six different persons were furnished 31,400 days' work. The time of employment ran from one hour to several months, and in a few instances the entire year. The persons employed ran all along the line from the transient, the hobo, who was willing to work for a meal or bed, to perfectly normal Christian men or women who could not find employment elsewhere, and were under the necessity of securing food, clothing and shelter for themselves and their dependents.

(4) More than two hundred persons were placed in jobs on the outside by the Goodwill free employment service. Hundreds of problems were solved by securing these jobs. After one has made good in the service of the Goodwill he is recommended to others who may need his services.

(5) About 158,000 contacts were had with customers in the Goodwill stores. In some of the stores brief religious services are held and doubtless impressions for good have been made on many who do not attend religious services elsewhere.

(6) Attendance at the morning chapel services were 27,627; of prisoners and inmates of institutions where our workers conduct religious services 13,980, with 136 professions of faith; nightly services in the Goodwill Mission at Memphis, with 109 decisions for Christ. Total professions in all religious services of the Goodwill Industries, 301.

Much of the work that is being done by the Goodwill is being done under great handicaps. Most of the plants have to occupy rented quarters and much of the money which should be used for opportunity wages must be used for this overhead expense. But in spite of this, ten dollars were paid in opportunity wages for every dollar the Board of Missions appropriated to this city mission enterprise. Truly it can be said, "Thy pound hath gained ten pounds."

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STATISTICAL TABLES.

I. MINISTERIAL RELATIONS.

Conferences.	Traveling Preachers.									Present Nos.				Ordinations.						
														Traveling Preachers.			Local Preachers.			
	Admitted on Trial.	Admitted into Full Connection.	Readmitted.	Received by Transfer.*	Discontinued.	Located.	Suspended, Withdrawn, Expelled.	Transferred to Other Conferences.	Died.	Effective.	Supernumerary.	Superannuated.	Total Traveling Preachers.	Deacons.	Elders.	Total.	Deacons.	Elders.	Total.	Total Ordinations.
Domestic.																				
California Oriental Mission																				
Indian Mission																	2		2	2
Texas Mexican Mission																				
Western Mexican Mission							1													
Foreign.																				
Belgian Mission																	1	1	2	2
Brazil (1927)										35		2	37							
Central Brazil (1927)										25		1	26							
China Mission	4	2				1	1			78	2	4	84	2	6	8	1	1	2	10
Congo Mission																				
Cuba	2	1		1				3		27		1	28	1		1				1
Czechoslovak	2	5		4						16			16				1		1	1
Japan Mission																				
Korea	6	4		1	2	3		2		77	1	3	81	1	5	6	6	1	7	13
Mexico	12	4		1	1					40	3	3	46							
Polish-Danzig Mission															1	1	3	1	4	5
Siberia Korean Mission																				
South Brazil (1927)										20			20							
Total	26	16		7	3	4	2	5		318	6	14	338	4	12	16	14	4	18	34

II. MEMBERS, BAPTISMS, SOCIETIES, CHARGES, ETC.

Conferences.	Traveling Preachers.	Local Preachers.	Members, Including Local Preachers.	Total Preachers and Members.	Increase.	Decrease.	Licensed.	Adults Baptized.	Infants Baptized.	Districts.	Charges.	Societies
Domestic.												
California Oriental Mission		12	477	477	19		2	7	27	2	8	10
Indian Mission		117	2,803	2,803	57		9	51	168	3	26	80
Texas Mexican Mission		25	3,629	3,629	384		5	494	284	1	31	71
Western Mexican Mission		25	2,256	2,256	123		3	202	165	2	25	32
Foreign.												
Belgian Mission		16	910	910	66		2	5	29	2	20	29
Brazil (1927)	37	15	6,635	6,672						4	42	61
Central Brazil (1927)	26	15	5,811	5,837						5	38	51
China Mission	84	128	12,753	12,837		3	1	655	382	7	64	93
Congo Mission (1926)			862	862							4	48
Cuba	28	25	5,123	5,151		70	3	232	374	3	27	45
Czechoslovak	16	26	2,920	2,936		7,315	3		93	4	31	35
Japan Mission						*3,128						
Korea	81	93	6,991	7,072		954	3	588	344	6	62	358
Mexico	46	25	3,281	3,327		113		398	251	4	43	49
Polish-Danzig Mission		12	773	773		191	7		6	3	13	13
Siberia Korean Mission		22	1,580	1,580		†156	3	145	159	2	16	77
South Brazil (1927)	20	11	3,046	3,066						5	33	38
Total	338	567	59,850	60,188	649	11,930	41	2,777	2,288	53	415	1,090

III. EPWORTH LEAGUES, SUNDAY SCHOOLS, WOMAN'S WORK, ETC.

Conferences.	Epworth Leagues.	Epworth League Members.	Sunday Schools.	Sunday School Officers and Teachers.	Sunday School Scholars.	Woman's Work.			Collected for General Conference Expense.	Paid on General Conference Assessment (General Work).	Grand Totals Contributed for All Purposes.
						Societies.	Members.	Collected.			
Domestic.											
California Oriental Mission	6	121	12	60	564	.....	.....	$	$	$	$ 12,371
Indian Mission	21	534	66	346	1,690	28	335	1,186	10	524	11,812
Texas Mexican Mission	38	1,031	67	338	3,805	20	346	1,678	38	297	28,580
Western Mexican Mission	22	629	28	134	1,753	15	276	566	16	700	14,683
Foreign.											
Belgian Mission	13	260	45	79	1,009	12	214	110	.....	204	4,113
Brazil (1927)	56	2,423	184	463	4,949	35	1,239	.....	.....	.....	.....
Central Brazil (1927)	85	1,387	83	393	4,173	34	1,167	.....	.....	.....	.....
China Mission	33	1,874	142	580	6,537	77	3,137	1,170	10	.....	3,729
Congo Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cuba	17	449	58	386	5,005	11	288	1,069	30	1,574	28,267
Czechoslovak	20	333	38	108	1,538	25	484	1,147	7	362	8,117
Japan Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Korea	32	895	303	935	10,265	179	2,587	942	55	110	35,629
Mexico	30	772	42	257	2,880	31	706	.....	33	.....	22,353
Polish-Danzig Mission	6	188	15	36	427	6	84	84	.....	.....	1,664
Siberia Korean Mission	9	218	36	123	2,092	22	443	.....	65	115	6,183
South Brazil (1927)	31	1,205	68	313	4,490	28	1,241	.....	.....	.....	.....
Total	419	12,319	1,187	4,551	51,177	523	12,547	$ 7,952	$ 264	$ 3,886	$ 177,501

IV. BENEVOLENT CONTRIBUTIONS AND MINISTERIAL SUPPORT.

Conferences.	Conference Claimants.	Superannuate Endowment Fund.	General Missions.	Conference Missions.	Church Extension.	Education.	American Bible Society.	Paid Bishops.	Paid Presiding Elders.	Paid Preachers in Charge.
Domestic.										
California Oriental Mission	$	$	$	$	$	$	$	$	$	$ 792
Indian Mission	.....	51	197	80	45	66	12	55	1,498	3,755
Texas Mexican Mission	300	.....	.....	1,552	200	210	47	212	.....	10,159
Western Mexican Mission	.....	400	.....	500	200	400	16	85	.....	4,148
Foreign.										
Belgian Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brazil	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Central Brazil	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
China Mission	180	167	2,881	327	127	63	21	63	.....	13,939
Congo Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cuba	141	431	435	1,215	135	95	52	166	780	8,550
Czechoslovak	33	94	91	73	31	23	9	38	2	567
Japan Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Korea	90	92	.....	2,348	.....	.....	.....	55	127	8,010
Mexico	81	.....	.....	.....	.....	.....	41	183	2,409	9,412
Polish-Danzig Mission	.....	82	41	41	.....	.....	.....	.....	.....	85
Siberia Korean Mission	.....	.....	.....	313	.....	2,621	.....	50	.....	781
South Brazil	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	$ 825	$ 1,317	$ 3,645	$ 6,449	$ 738	$ 3,478	$ 198	$ 907	$ 4,816	$ 60,198

V. CHURCH PROPERTY

Conferences.	Houses of Worship.	Value.	Indebtedness.	District Parsonages.	Value.	Indebtedness.	Parsonages Belonging to Charges.	Value.	Indebtedness.
Domestic.									
California Oriental Mission	5	$ 24,000	$				2	$ 9,500	$
Indian Mission	68	73,867	250	1	6,000		10	13,756	
Texas Mexican Mission	43	164,550					21	43,576	
Western Mexican Mission	27	112,200		1	4,000		18	41,200	
Foreign.									
Belgian Mission	26	80,600					13	86,500	
Brazil (1927)	52	1,139,250		1	32,500		16	245,000	
Central Brazil (1927)	44	515,871	20,000				20	99,150	222
China Mission	56	1,090,551	480	4	15,093		54	120,847	
Congo Mission									
Cuba	33	354,900					23	122,000	
Czechoslovak	17	180,845	191				14	29,550	270
Japan Mission									
Korea	326	204,240		1	700		70	28,735	
Mexico	40	495,671					21	59,150	
Polish-Danzig Mission	9	215,000		3	23,000				
Siberia Korean Mission	29	22,385					14	2,335	
South Brazil (1927)	28	131,375					16	42,625	
Total	803	$ 4,805,305	$ 20,921	11	$ 81,293		312	$ 1,834,924	$ 492

VI. LOSSES, INSURANCE, SUPERANNUATE HOMES, WESLEY BROTHERHOODS, ETC.

Conferences.	Churches Damaged.	Parsonages Damaged.	Amount of Damage.	Insurance Carried	Premiums Paid.	Collected on Losses.	Superannuate Homes.	Value.	Wesley Brotherhoods.	Members.	Enrolled in Fellowship of Stewardship.
Domestic.											
California Oriental Mission			$	$	$						
Indian Mission				13,600	47						
Texas Mexican Mission				71,608	409				1	72	
Western Mexican Mission				25,100							
Foreign.											
Belgian Mission				170,000	280				3	42	
Brazil											
Central Brazil											
China Mission											
Congo Mission											
Cuba											
Czechoslovak				193,440	135				3	27	1
Japan Mission											
Korea	10		518				2				
Mexico	1	2	2,530								
Polish-Danzig Mission				150,000	400						
Siberia Korean Mission											
South Brazil (1927)				233,380	800						
Total	11	2	$ 3,048	$ 857,128	$ 2,071		2		7	141	1

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